

Journal

No. 1
March 1995

THE TYNDALIE SOCIETY



TYNDALE SOCIETY ADVISORY BOARD

Professor David Daniell, Chairman
Mrs Priscilla Frost, Secretary
Ms Rochelle Givoni, Administrator
Sir Edward Pickering, Emeritus Chairman
Mrs Gillian Graham, Emeritus Hon. Secretary
Canon John Oates, St Bride's, Fleet Street, London
Baroness James of Holland Park
Sir Anthony Kenny, Chairman, The British Library
Brian Lang, The British Library
Professor Sir Christopher Zeeman, Hertford College Oxford
Anthony Smith, Magdalen College Oxford
Sir Patrick Neill, All Souls College Oxford
Mrs Penelope Lively
Philip Howard, The Times
Sister Anne O'Donnell, CUA, Washington DC, USA
Professor John Day, St Olaf's College, MN, USA
Professor Peter Auksi, University of Western Ontario, Canada
Dr Guido Latré, Catholic University of Leuven, Belgium
Professor David Norton, University of Wellington, NZ
Professor Carsten Peter Thiede, Paderborn, Germany

The Tyndale Society

| | |
|-----------------------|--|
| Chairman: | Professor David Daniell |
| Secretary: | Mrs Priscilla Frost |
| Administrator: | Ms Rochelle Givoni |
| Address: | 10B Littlegate Street, Oxford OX1 1QT |
| Telephone Number: | (01865) 794727 |
| Fax Number: | (01865) 794695 |
| Journal Editor (1995) | Gordon Jackson, 1 Stonefield Avenue, Lincoln, LN2 1QL (0522) 537787 |

CONTENTS

| | |
|---|----|
| Editorial | 4 |
| Sir Edward Pickering: Pulpit, Preacher, Press | 5 |
| David Daniell: The First Tyndale Forum | 7 |
| David Norton: The Oxford International Tyndale Conference | 10 |
| Anne M. O'Donnell & John T. Day: Tyndale Commemoration in Washington D.C | 12 |
| John A.R. Dick: Tyndale Commemorations in Toronto | 14 |
| Gillian Graham: Notes on the Commemorations during 1994 | 15 |
| John Tiller, Joan Williams: The Hereford Celebrations | 19 |
| June Chantry & Michael Saward: Anniversary Hymn | 20 |
| Sue Thurgood: Letters from the Grateful Living | 21 |
| U.A. Fanthorpe: Tyndale in Darkness | 23 |
| Bishop Richard Harries: Commemoration Sermon | 29 |
| John C. Davies: Profitable Inspiration | 33 |
| Profile: Tony Tyndale | 35 |
| Hilary Day: Postwar Bible Translations | 37 |
| Ronald J. Sim: Bible Translation in Africa | 41 |
| Guido Latré: Tyndale the Translator Meets Plantin the Printer | 45 |
| Brian H. Edwards: Tyndale & His Gospel | 52 |
| Anne O'Donnell: Editing Tyndale's Independent Works | 55 |
| Gillian Graham: A Personal View | 57 |
| God's Outlaw, the Film | 60 |
| Translating the Gospel into Film | 61 |
| Notes & Queries | 64 |
| Commemorating | 65 |
| Society Notes | 66 |
| Conference footnote | 68 |
| In our next Issue... | 69 |
| Among our contributors | 70 |

Cover Illustration: Paul Jackson. Other illustrations are from the Plantin-Moretus Museum Guide, and the Antwerp Exhibition poster. Copyright of all material remains with the contributors.

ISSN: 1357-4167

Editorial

“... how *much* we enjoyed it and at so many levels.”

Those that Tyndale has joined together in this year of his quincentenary are a very mixed bunch, and the aim of this journal is to demonstrate just how mixed it is. We all of us come to Tyndale via our private or professional interests, and tend to assume that he belongs to our immediate coterie. It comes as a bit of a surprise, therefore, to find Tyndalians who see him as a picturesque spy out in the cold, who would never think of darkening the inside of a church themselves; or students of late medieval English who find in his prose and translations the most telling clues about what's going on in the language.

But beyond that diversity of interests there is a man who is not only an important literary and historical figure but also a newly found friend and exemplar. Thousands of ordinary folk, the people of England Tyndale had in mind, and at heart - in need of the gospel and without it - have come to find in him a hero for our time, the model for the hour. His straight talking, his singleness of mind, his sheer courage and uncomplaining acceptance of his lot, and above all his moral probity and Christian love, have endeared him to a generation that is hungry for such virtues. He is a perpetual challenge to the false gods of church and state and media that seem all-powerful and securely corrupt. His single stand, his willing death, and even the unfairness of his overlooked merit, have been heartening to us this year, to such an extent that people who are normally and decently shy are able to say that 'any friend of Tyndale is a friend of mine.'

At least, that is one attempted explanation of the amazing response to the Tyndale celebrations up and down the country, and all around the world. Snippets from your letters in this issue should bear that out.

This journal is for us all to share information, views, and questions relating to matters not only historical but also to Tyndale's ongoing work, however we might understand that, and will be as exciting and diverse as its readers choose to make it. Our expectation is that it will appear quarterly, that its articles will be shorter though not slighter than those in the annual journal *Reformation*, and that it will read well.

Sir Edward Pickering¹: Pulpit, Preacher, Press

“And so in London I abode almost a year and marked the course of the world.....”

The year is 1523/1524 when William Tyndale was preaching at St. Dunstan's in what we now call Fleet Street, once lined with newspaper offices, today inhabited by banks, lawyers and accountants. If Tyndale walked, as he must have done, from St. Dunstan's east towards St. Paul's, he would pass between the great London homes of the bishops - “the pomp of our prelates” - which we still recall in the names of Salisbury Square, Peterborough Court and Ely Place.

He would then - just before reaching the Fleet River and seeing Ludgate Hill before him - pass St. Bride's Church, a 15th Century building with seven altars, and in the churchyard would be Caxton's press which Wynkyn de Worde had brought from Westminster in 1500 so that he could produce his books surrounded by a population that could read; churchmen and lawyers. Did Tyndale envisage a day in his lifetime when the English Bible would be printed there? It was not to be:

“And therefore finding no purpose within the realm...he took leave of the realm and departed into Germany.”

Any link between Tyndale and St. Bride's during the following centuries was tenuous to the point of non-existence. Until 1986.

On October 6 of that year, St. Bride's under its Rector, Canon John Oates, decided to arrange a service to commemorate the 450th anniversary of Tyndale's death. The service was attended by the Master, Wardens, Court members and Clerk of the Company of Stationers and Newspaper Makers, whose magnificent hall on Ludgate Hill has a stained glass window in memory of Tyndale. The four readings during the service were from Tyndale's Bible: two Old Testament, two New Testament.

From that day on, William Tyndale's name remained in the thoughts of many at St. Bride's, and there grew a powerful wish to mark the 500th anniversary of his birth.

In the autumn of 1991, Philip Howard of The Times and I had some discussions and we decided that we should assemble a group of people representing both the Church and literature to press for a Quincentenary celebration.

Finally on Saturday April 25 1992 the following letter appeared in The Times:

Tyndale anniversary *From Lord Runcie and others*

Sir, The 500th anniversary of the birth of William Tyndale is surely an occasion which all lovers of the English language will wish to commemorate suitably.

Tyndale's translations of the New Testament and part of the Old entitle him to be regarded as one of the greatest and most influential figures in the development of our literature, liturgy and language. His masterly translations formed the basis of the King James Bible, published in 1611, many of its finest passages being taken from his work unchanged.

¹ Sir Edward Pickering is Master of the Guild of St Bride, a creation of Edward III, for the recruitment of 100 men to help in the church's services and to support its mission.

There is, however, a difficulty to be overcome. No record of Tyndale's birth exists, although we understand that historians are agreed that it took place in the 1490s and that most would place it in the year 1494. It seems now unlikely that the actual date will be established and our concern is that the birth should be commemorated on an agreed day thus avoiding the risk of a series of conflicting celebrations.

Since the Church calendar sets aside October 6 as the date to commemorate Tyndale, we suggest that October 6, 1994, would be a suitable date to celebrate the 500th anniversary of his birth and that it would be fitting to set up a William Tyndale committee to work toward this end and in particular to decide the type of celebration most appropriate.

We would be grateful if any who wish to respond to this proposal would write to the address below.

The letter was signed by the William Tyndale Committee, St. Bride's Church, Fleet Street, EC4

ROBERT RUNCIE

C. VERONICA WEDGWOOD

PHYLLIS JAMES

IRIS MURDOCH

WILLIAM GOLDING

TED HUGHES

This was the spark that lit the fire: a fire that in the next two years threatened to get out of control. The response was overwhelming and universal. Only the valiant and unselfish devotion of our honorary secretary, Gillian Graham, enabled us to cope.

From then until 1994 the work was directed by a small executive committee consisting of Canon Oates, Professor David Daniell, Gillian Graham and myself.

It was a brilliantly exciting two years. And for all of us who were privileged to contribute to the great day, a candle was lit which will never be put out.

David Daniell: The First Tyndale Forum And What Followed

On the evening of Sunday 24 April 1994 a ceremony during Evensong in the Chapel of Hertford College Oxford marked the unveiling of the Tyndale window. This splendid stained glass memorial had belonged to the Bible Society at their London address since the nineteenth century, and when the Society left London, Hertford College was able to raise donations to acquire it. The unveiling, and accompanying sermon, were by the Bishop of Oxford.

At three o'clock that afternoon, in the Old Library at Hertford, an Open Forum met under the chairmanship of Sir Edward Pickering. An invitation had been sent through the Quincentenary Trust Newsletter to anyone who might be interested. Present were Professor Sir Christopher Zeeman, Principal of Hertford College; Mr Anthony Smith, President of Magdalen College; Baroness James of Holland Park; Professor Gerald Hammond of the University of Manchester; Professor David Daniell of the University of London; Professor R.E. Asher of the University of Edinburgh; Professor Anne Hudson, Lady Margaret Hall, Oxford; Professor John Day, St Olaf College, Minnesota; Canon John Oates of St Bride's, Fleet Street; Canon Bill Andrew of the Bible Society; Dr Joseph Bettey, University of Bristol; Dr Peter Newman Brooks, Robinson College, Cambridge; Mrs Gillian Graham, Hon. sec. to the Trust; Miss Joan Johnson, historian; Mr John Barnett, playwright; Mrs Dorothy Daniell; Miss Rochelle Givoni; Mrs Priscilla Frost of Oxford Conference Management; Miss Sue Thurgood; Mr Peter Baker, Bursar, Hertford College; Mr Graham Hall of Timeline Heritage Tours, and Mrs Marion Hall.

An account of the proceedings by Mrs Gillian Graham was circulated with the following Quincentenary Trust Newsletter. In brief, the aim of the Forum was to consider the formation of a Tyndale Society, with a Tyndale Journal; the founding of a Tyndale Research Fellowship; the subsidy of Tyndale facsimiles; the promotion of a regular Tyndale Conference; 'and finally, and crucially, the matter of fundraising for all these projects'.

Out of the Forum came the formation of the Tyndale Society, with Professor Daniell as Chairman, Mrs Priscilla Frost as Secretary, and Miss Rochelle Givoni as assisting with financial administration, to take effect immediately after the Quincentenary year. It was agreed to establish a Journal [now *Reformation*] with Professor Gerald Hammond as editor; to establish an annual Tyndale Lecture; to be committed to future biennial conferences, and to fundraising, particularly with the aim of founding research posts.

The Oxford International Tyndale Conference was held 5 - 10 September 1994 at Hertford and Magdalen Colleges. Over 120 people from 12 countries heard 12 major lectures and 24 shorter papers. The Conference included a service of thanksgiving for the life of William Tyndale in the Chapel of Hertford College, a visit to Little Sodbury Manor and to North Nibley to attend John Barnett's play *The Ploughboy's Story*, and a panel discussion on translating the Bible. The final plenary session of the Conference, on the afternoon of Friday 9th September 1994, attended by over 100 delegates, constituted the second Open Forum. Matters discussed included the need for the Society to have an international body

of Governors: the breadth of interest the Journal would represent; the possibility of a modern critical edition of Tyndale's Bible translations; and whether Conferences should be triennial or biennial. It was agreed that in the years without a Conference, the Society should organise whole-day events. After discussion of where Conferences should be held, Professor Sir Christopher Zeeman said, to applause, that Hertford College would always be glad to be host.

Before, and throughout, the Quincentenary year, Mrs Gillian Graham achieved miracles in collecting information about so many events, across the UK and in other countries, and circulating regular newsletters. At the end of the year, her mailing list numbered over 2,000 names. Tribute must be paid to her for her extraordinary achievement in this work. The British Library's special Tyndale exhibition, 'Let There Be Light', which opened on the 27th September 1994, had a total of over 40,000 visitors before it closed on 19th February 1995.

The Tyndale Society was formally inaugurated at a reception hosted by the British Library, in and around the 'Let There Be Light' exhibition, on the evening of Tuesday 31 January 1995, in the presence of 130 supporters. Sir Anthony Kenny, Chairman of the British Library Board, declared the Society to be in existence, and Professor David Daniell read messages from the Archbishop of Canterbury; from Lord Runcie, Dame Veronica Wedgwood and Baroness James, Patrons of the Trust; from Lord Coggan, and the Rt. Hon. Enoch Powell, MP; from Canon John Oates, St Bride's Fleet Street; from Professor Jean Aitchison, Oxford; from the Catholic University of Leuven (Guido Latré), the English Church in Geneva (Valerie Offord), and the Institute for Basic Epistemological Research at Paderborn in Germany (Professor Carsten Peter Thiede), and from Borken-Gemen in Germany (Hans-Jorg Modlmayr); from Berkeley California (Dr Anne Richardson), from the Catholic University of America, Washington DC (Sister Anne O'Donnell); St Olaf College, Minnesota (Professor John Day) and the University of Wisconsin (Professor Andrew Maclean); from the University of Western Ontario (Professor Peter Auksi); from the Victoria University of Wellington, N.Z. (Professor David Norton) and from the Baptist Theological College of Western Australia (Dr Richard K. Moore); from Tokai University, Japan (Professor Mokoto Noda); and from the Arise and Shine Evangelistic Association, Pensacola, Philippines (Dr Dirk Wood). A special greeting was treasured from Africa, from Dr V.S. Carrington ('Tony') Tyndale, descendant of William Tyndale's brother Edward.

Professor Daniell outlined some future events which the Society is arranging: continuation of the successful British Museum lectures on other premises; the next Oxford Conference, 2 - 7 September 1996; fundraising events in the House of Lords, the Jerusalem Chamber and in Gloucestershire; lectures on translating the Bible by Dr. Michael Weitzman and others; a possible exhibition in Stationers' Hall in July; development of the audio and visual material; developments of the language work; and events in Gloucestershire, where Tyndale is the focus of the county's cultural events in 1995. He appealed for 1,000 members in 1995.

Tribute must be paid to the foresight and enterprise of the Director, John Nicoll, and editor and designer, Gillian Malpass, at Yale University Press, Hampstead, London. As far back as 1987, they commissioned the modern-spelling edition of Tyndale's 1534 New Testament. The success of this led to the commissioning of Tyndale's Old Testament, and then the biography by David Daniell. There is an important sense in which their imaginative commitment made a base on which so much work that followed could be built.

Letters

Dear editor,

I am reading *Thomas More a biography*, written by Richard Marius in 1984. On page 317 of the paperback edition Marius writes of Tyndale:

His books are unread by all but a few specialists, and in the pounding throb of his monumental self-righteousness and viciousness, we are easily hypnotized into a trance of inattention. He seems to have been a humourless and thoroughly unpleasant man, seldom able to keep a friend for very long.

I am told that Professor Marius is a greatly-respected American historian and biographer. Are these words about Tyndale true? It is not the idea of Tyndale that I myself get either from reading him, or generally from reading about him, but I fear I must bow to superior expertise.

yrs, Lionel Harrington, Torbay.

David Norton: The Oxford International Tyndale Conference

It wouldn't be much of an exaggeration to say that Tyndale has been forgotten for 500 years and that 1994 marked the revival of his memory. At the heart of this revival, the Oxford conference confirmed his enormous historic importance, demonstrated what a superbly accomplished and talented man he was, and also reshaped our understanding of the history of the English Bible.

Raise one reputation and, very likely, you pull down another. Since the 1760s the Authorised Version has been the object of what I call AVolatry; it contains, according to Saintsbury, 'the best words of the best time of English, in the best order, on the best subjects'; naturally, the learned men who made it were supreme, inspired religious artists. One fascinating undercurrent of the conference was a chipping-away at the reputation of those committees of translators (such a pejorative word, 'committee') in favour of Tyndale's achievement. This wasn't a matter of reiterating the Authorised Version's debt to Tyndale. Where once, if we chose to focus on Tyndale, we might have seen the Authorised Version as Tyndale perfected, now we began to see Tyndale as a man whose work had been in some ways diminished by his successors. He was by far the most talented English Bible translator.

Birthdays, centenaries, quincentenaries are all great excuses for celebration. David Daniell knew this, and he had the energy and vision to make the most of the excuse. He completed his work on Tyndale's translations, making them more generally available than ever before; he wrote *William Tyndale: a Biography*, and he created the conference. Then I think Tyndale took over: the invited speakers and others who offered papers discovered there was far more to celebrate than they had realised. The sheer quality of Tyndale's work, especially his work as a translator, and its centrality to so many disciplines and interests, helped make the conference extraordinary.

In a sense, a new discipline was created, *English Biblical Studies*. This may sound strange, given that (to take one aspect of the subject) people have been writing histories of the English Bible since the 1730s. Yet the range of participants at the conference was an eloquent statement that Tyndale and the issues that gather round him cut across many current disciplines. Historian rubbed shoulders with Hebraist, poet with prelate and papyrologist, Anglo-Saxonist with Art Historian. The insularity of so many academic conferences was soundly defeated: rather than talking our own inbred scholarly dialects, we talked to each other, we learnt and we admired.

One of the many highlights was the excursion to Tyndale sites in Gloucestershire. This finished at what used to be thought Tyndale's birthplace, Hunt's Court, North Nibley: the farm courtyard made a fine venue for a local dramatic society production in celebration of the quincentenary, *The Ploughboy's Story*. The play began with Jesus preaching in the English of Tyndale's translation. A fair-haired young ploughboy asked him, in a broad Gloucestershire accent, about having the gospel message and the Bible in his own tongue. Soon the ploughboy was quizzing a splendidly curmudgeonly Jerome and a somewhat

more sympathetic Wyclif about the same problem as the play sketched the movement towards vernacular translations. As vivid and fresh as the English of Tyndale's translation, the play included some of the miracle play of Cain and Abel and, daringly, the opening of *Piers Plowman*. And then it told Tyndale's story through to his martyrdom.

At one point the ploughboy turned to the audience and asked, 'how many of you can read Hebrew?' With Hebraists in the audience, it was a nice moment.

In the interval a youngish man with a not-so-young ladyfriend on his arm approached me and asked, in the same broad accent as the ploughboy, what all us people with name tags on were? I explained about the conference and the quincentenary. It was all news to him: who was Tyndale? what did I mean by 'the Reformation'? I did my best not to be too academic, then wondered why he had brought his lady to this play. Well, he had known of the Tyndale monument on Nibley Knoll overlooking North Nibley and had thought the play might be a good evening out. That was all he knew, this descendent of the ploughboy for whom Tyndale wrote, and, yes, he was enjoying the play.

So here were the story of the Bible still alive and the language of Tyndale still speaking in spite of ignorance. Possibly Tyndale would have appreciated this more than an academic conference in his honour. The conference may have been historic in scholarly terms, but the scholarly world is small, and Tyndale, even unknown and unrecognised, belongs to the English speaking world at large.

(AVolatry, of course, requires a strong majuscule pronunciation so as not to confuse it with aviolatry - the idolatrous worship of aeroplanes. - Ed.)

Anne M. O'Donnell (S.N.D.) & John T. Day: Tyndale Commemoration in Washington, D.C.

A conference on WILLIAM TYNDALE: CHURCH, STATE & WORD was held at the Catholic University of America and the Folger Shakespeare Library, 14-17 July 1994. Eighty people registered from the U.S.A., Canada, England, France, Italy and Japan.

On 14 July, three panels at Catholic University focused on "Northern Humanism." In the first, Robert Coogan examined Christ's presence as seen by Franciscans in the Eucharist and by Tyndale in the Bible: Germain Marc'hadour defended Fisher's translation of *fides quae per dilectionem operatur* (Gal. 5:6) against Tyndale's attack in *Obedience*: Anne Richardson positioned Tyndale among five humanist types: classical scholar, secretarial Latinist, Hebraist, New Testament philologist and committed Christian. In the second panel Louis Martz dramatized the rhetoric of confutation in More's and Tyndale's polemical works; Brian Cummings placed More's defense of Speech and Spirit against Tyndale's support of Book and Letter; Elizabeth McCutcheon unfolded the pathos in prison letters written or received by More, Tyndale and Frith. In the third panel R.J. Schoeck reviewed the history of the church canons cited against Tyndale; Clare Murphy documented More's attitude to the Turks in *Utopia* and *Dialogue of Comfort* with Tyndale's in *Obedience* and *Answer to More*: Jos Vercruysse assessed the case against Tyndale made by the Louvain theologian Jacobus Latomus.

Fleeing a late afternoon thunderstorm, the conferees attended a reception in Mullen Library and viewed an exhibit of rare books, e.g.: *Deutsche Bibel* (Nuremberg, 1483), *Les sept pseaulmes en francoys* (Paris, 1487) and John Donne's autographed copy of *The vvorkes of Sir Thomas More Knyght* (London, 1557). In the evening, W.F. de Hertogh showed slides of the Tyndale Museum in Vilvoorde before the film *God's Outlaw*.

On 15 July the conference moved to Capitol Hill for three panels on "Tyndale and the Reformation." The opening session took place in a nearby Lutheran church and the other two sessions in the Folger Theater. In the first, Richard Graham balanced Tyndale's subjective explanation of the Lord's Prayer in *Exposition upon Matthew* with Luther's objective commentary in a 1532 sermon-series; John Day clarified the difference between Tyndale's covenant theology and Frith's double justification in *Testament of William Tracy*; Eric Lund contrasted Tyndale's and Frith's theology of the Lord's Supper: physical sign versus spiritual eating. In the second panel William Stafford delineated Tyndale's multi-faceted view of the laity; Peter Auksi argued that Tyndale enhanced his credibility by appealing to impersonal folk wisdom; Donald Millus declaimed the earthy language which prompted Victorian editors to bowdlerize Tyndale. In the third panel Gerald Hammond illustrated Tyndale's developing knowledge of Hebrew from Josua to 2 Chronicles as well as from his revisions in the 1534 New Testament: Douglas Parker displayed Tyndale's ambiguous attitude toward interpreting scripture literally and reading with "feeling faith"; Mary Jane Barnett asserted that Tyndale split the literal sense of scripture into "true" and "(non) true", thus readmitting allegory into hermeneutics. In the afternoon Anne O'Donnell

lectured on “Erasmus and Tyndale as Biblical Exegetes” for the Erasmus Society. Comparing key New Testament passages from Tyndale’s Independent Works with Erasmus’ Annotations and Paraphrases, she traced Tyndale’s theology from justification by faith to the law written in our hearts.

On 16 July there were three panels on “Tyndale, Politics and Literature” in the Folger. In the first, John Dick outlined the theological changes made in *Mammon* and *Practice of Prelates* after Tyndale’s death; Thomas Wyly evaluated Tyndale’s political opinions of English foreign policy, Henry VIII’s divorce proceedings, Wolsey’s fall and More’s rise; David Innes situated Tyndale’s theory of absolute obedience to kings and magistrates in a tradition of resistance to secular authority; Matthew DeCoursey revealed the paradigm of promise-tribulation-fulfilment in biblical narratives in Tyndale’s *Obedience*. In the second panel Arthur Kinney allied the hidden exegesis of Skelton with the open exegesis of Tyndale in their anti-Wolsey satires; Rudolph Almasj juxtaposed the errancy of Spenser’s Red Crosse Knight to Tyndale’s steadfast life; Mary Rhineland McCarl explained how Puritans adopted the pseudo-Chaucerian *Plowman’s Tale* to their reforming purposes in 1606. In the third panel Dale Hoak depicted the arched crown as a symbol of imperial kingship from Henry V to Henry VIII; Drew Clark analyzed the role of corrupt prelate in Tyndale, Marlowe, Shakespeare and Webster; Ramie Targoff applied Tyndale’s comments on authentic prayer in *Exposition upon Matthew* to Claudius’ failed prayer in *Hamlet*.

Metaphorically offering the best wine last, David Evans of the British Embassy introduced the final speaker. David Daniell acclaimed Tyndale’s genius for language from his Gloucestershire speech to his Hebrew studies, especially in the virtuoso translation of “Gold, silver, ivory, apes and peacocks” (3 Kings 10:22). Afterwards, there was a reception in the Great Hall.

Sunday 17 July began with a service from the Book of Common Prayer in the National Shrine of the Immaculate Conception, where John Day preached. Later, Germain Marc’hadour concelebrated a Latin Mass. The day concluded with Evensong at the Washington National Cathedral (Episcopal), where David Daniell preached.

Taking advantage of the extended visits of our two distinguished scholars, we arranged for David Daniell to speak on “Tyndale’s Testament” at the Washington National Cathedral on 12 July and Germain Marc’hadour to speak on “Thomas More: A Saint for All Seasons” at St. Ann’s Church on 13 July.

The conference was supported entirely by private funds and volunteer service. We thank especially the Episcopal School of Theology, University of the South, Sewanee, Tennessee for designing our striking red brochure, and the Folger Shakespeare Library for donating use of the Elizabethan Theater and Great Hall. In gratitude, we were able to give each institution a copy of the Tyndale portrait reproduced by Valentine Fine Art Limited.

John A.R. Dick: Tyndale Commemorations in Toronto

John Dick organized two scholarly sessions for the Sixteenth Century Studies Conference, 27-30 October, with speakers from both Canada and the United States.

The first session focused on the complex relationships between Tyndale and humanism. R.J. Schoeck explored the twinning of scholasticism and humanism in the curricula at both Oxford and Cambridge; Peter Auksi expounded the case for a biblical humanism in Tyndale's works; Matthew DeCoursey examined parallels between Tyndale and Erasmus on the Eucharist.

In the second session Beth Langstaff considered parallels between Tyndale and Erasmus on the cessation of miracles; John Dick discussed Tyndale's association of witchcraft and sodomy; Archie Young read Bruce Boehrer's paper on the problematics of Tyndale's status as an intellectual radical. He also provided summary comments for both sessions, which were well attended and evoked lively discussion. Peter Auksi distributed copies of two articles on Tyndale from the *Globe and Mail*, Canada's leading newspaper.

The following week, Anne O'Donnell lectured on Tyndale's Independent Works at the the Thirtieth Conference on Editorial Problems, 4-5 November, University of Toronto.

Gillian Graham: Notes On The Commemorations During 1994

It was Sir Edward Pickering, Chairman of the William Tyndale Quincentenary Trust, who was the instigator of this initiative and who had the foresight to plan ahead and gather together a group of distinguished Patrons. These were Lord Runcie, Ted Hughes OBE, (Poet Laureate), Baroness James of Holland Park, Dame Iris Murdoch, Dame Veronica Wedgwood OM, and Sir William Golding, (Nobel Prizewinner for Literature, who sadly died in 1993). Jointly they signed a Letter to The Times in April 1992, inviting support for a Quincentenary celebration of the work of William Tyndale.

Sir Edward Pickering formed an Executive Sub-Committee which included Canon John Oates, Professor David Daniell, with Mrs. Gillian Graham as Honourary Secretary to the Trust. A registered Charitable Trust was established to disseminate information on William Tyndale.

Sir Anthony Kenny of the British Library congratulated the Trust on having selected an appropriate date as a focus for the Quincentenary (October 6th 1994) which became universally accepted, even though it was acknowledged that we could not be precise about the date of Tyndale's birth. (In contrast, said Sir Anthony, Oxford University had in 1989 failed to take the opportunity to celebrate its own existence since, possibly 1289.)

The Committee's one great sadness was that the Post Office did not agree to issue a special stamp in honour of Tyndale. We tried. How we tried! With the support of a vigorous, admirably robust and strong offensive from the Bishop of Peterborough, Members of Parliament, enthusiastic historians and members of the public, with early initiatives by the Revd. Anthony Trotman whose family has Tyndale links, we tried and tried again to persuade the Royal Mail's Committee of the significance of William Tyndale and his contribution to England's language, England's literature and poetry, England's Church and England's history. We failed. (We were given the Fat Lady and seaside comics instead.)

The British Library itself might have won the day for us, for it had acquired the unique 1526 Tyndale New Testament from the Bristol Baptist College for a million pounds, which created much publicity. A splendid Tyndale Exhibition was mounted and launched. Unprecedented numbers of people visited it daily. Free school packs are still available.

It has been one of the greatest pleasures of the celebrations to have found the Hertford College portrait of Tyndale gazing from posters in London Underground Stations.

Others will outline activities which commemorated Tyndale in 1994, especially The International Conference in Washington, DC; in Canada and Australia; and in Belgium at Antwerp and Vilvoorde.

Others again will be specific about the academic content of the International Tyndale Conference at Oxford, where gratitude is owed to Sir Christopher Zeeman of Hertford College, and Mr. Anthony Smith of Magdalen College; Mrs. Priscilla Frost, of Oxford Conference Management, is to be congratulated on the efficiency with which she organised an excellent Conference; at Bristol University, where Dr. Joseph Bettey reigned supreme; at Robinson College, Cambridge; at University College, London, in a variety of guises,

from the John Coffin Memorial Readings by Professor Daniell, to the Hebraist angle so superbly presented by Dr. Michael Weitzman. As one who attended all of these, I found a wealth of information of outstanding high quality.

In the north, The Archbishop of York gave a special address in York Minster. In St. Andrews, Scotland, Professor Daniell lectured in the University and also gave the University sermon on Sunday 6th November.

On October 5th 1994, after the Archbishop of Canterbury's excellent Eve-of-Quincentenary Lecture in the splendid setting of the historic Great Hall of the Library at Lambeth Palace, we drank very fine wine most kindly given by Sir Edward Pickering who was not, alas, able to be present. A superb exhibition of contemporary and related material had been arranged by Dr. Richard Palmer, the Chief Librarian.

After admiring 'Archbishop Pole's figtree' at close quarters, a group continued from Lambeth Palace to The Tradescant Trust in the nearby church of St. Mary-at-Lambeth for a simple supper. We were reliably informed that the bones of Tyndale's arch-adversary, Cuthbert Tunstall, were buried beneath our feet! Our Patron, Baroness James of Holland Park (the crime writer, P.D. James), who was present, would agree that fiction would not allow for such an extraordinary coincidental fact...

At St. Paul's Cathedral, London, on October 6th 1994, the date chosen for the Quincentenary of the birth of William Tyndale, Lord Runcie, Patron of the Trust, gave an excellent commemorative address to a congregation approaching 1,000. He was entertained afterwards by Canon John Oates at St. Bride's Church in Fleet Street, where there had also been Tyndale services that week. The Bible Society arranged a Tyndale Bible verse-writing enterprise in St. Paul's Cathedral.

On several occasions during the year, Lord Coggan, former Archbishop of Canterbury, gave his indefatigable and energetic support to the Quincentenary, most notably at the Gresham Special Lecture at St. Lawrence Jewry at Guildhall. This was superbly organised by Gresham College, which has shown a particular interest in the dissemination of information about Tyndale and must be warmly thanked. Lord Coggan spoke also at Southwell Minster, Salisbury and Winchester.

We are thus indebted to three Archbishops of Canterbury, past and present, for their enthusiastic and very real involvement in the commemoration of Tyndale during 1994.

Cathedrals which let us have information on their special celebrations included: Armagh, Belfast, Blackburn, Bradford, Bristol, Canterbury, Carlisle, Chester, Chichester, Coventry, Derby, Durham, Edinburgh High Kirk, Ely, Gloucester, Guildford, Hereford, Leicester, Lichfield, Newcastle on Tyne, Oxford, Peterborough, Rochester, St. Albans, Salisbury, Southwark, Southwell Minster, Truro, Wakefield, Wells, Winchester, Worcester, and York Minster. Many of us who were at those services know the high standard and theological and educative value of the special commemorative sermons by Bishops, Deans, and clergy. At some there were helpful printed leaflets copying Tyndale's original decorative texts.

Further afield, Cathedrals in Dublin, Gibraltar, Washington DC, Sydney, and South Africa, held special services. In Antwerp a particularly meaningful commemoration was

held. In Vilvoorde, near Brussels, was a celebratory service and luncheon early in 1994, after the refurbishment of the small Tyndale Museum there, with a visit to the Vilvoorde Tyndale Monument which stands near where Tyndale was strangled and burned in 1536.

Back in the UK Church Bells were rung throughout the country in commemoration of Tyndale. Special church initiatives included a continuous reading from Tyndale's Bible from 2.30 a.m. to midnight in the Parish Church of St. Peter, Heswall, Wirral, and a Flower Festival with a Tyndale theme - "Considre the lylies of the felde" - at Stratton Strawless in Norfolk. The Chaplain gave an address on Tyndale in Eton College Chapel. (We hope to encourage schools to recognise October 6th as an important annual date.)

At the invitation of the Archdeacon of Canterbury, Professor Daniell spoke to the Anselm Society in the University of Kent at Canterbury, to Peterborough and Chelmsford Theological Societies, and also in London to the Dissenting Deputies at the Free Church Federal Council.

We must not omit to mention the excellent articles and media commentaries on the subject. We would single out the fine critical contributions made to the argument by Philip Howard, Enoch Powell, Patrick Collinson, John Guy, Laurence Marks, Stuart Wavell, Alison Shell, amongst others, including The Baptist Times, The Methodist Recorder and the Church Times.

In Oxford, a stained glass window depicting Tyndale was installed at Hertford College Chapel. Radio 4 broadcast a service from Magdalen College, at which the Bishop of Oxford preached. It also broadcast 'Captain of Heretics', a play by Anthony Read. The Video film 'God's Outlaw' was frequently shown, and Channel 4 Television has been requested to re-release it.

In Gloucestershire, John Barnett's mediaeval mystery play, "The Ploughboy's Story", was performed at Hunts Court, North Nibley. Delegates to the Oxford Conference travelled to it by coach, and were able also to see Little Sodbury Manor and St. Adeline's Church there, and something of the beautiful countryside. At North Nibley also, which claims Tyndale, a special service was held at St. Martin's Church, with a pilgrimage to the Tyndale Monument, involving many local ecumenical and school groups.

Gloucester Library held Quincentenary displays in Gloucester, Stroud and Tewkesbury during the year, and Professor Daniell gave Tyndale readings at The Roses Theatre in Tewkesbury. At Dursley Parish Church, and later in Gloucester Cathedral and Hertford College, the Tyndale Choral Society performed a new and very modern choral work, "Death of a Martyr", composed by Christopher Boodle. On display was the special Tyndale Tapestry, an enterprise of the Dursley Cross Stitch Club.

During 1995, Gloucestershire honours William Tyndale in The National Festival of Arts and Culture. (Information from Mr. Colin Potts, County Tourism Officer, Shire Hall, Gloucester GL1 2TN. Tel. 0452 425657.)

In South Africa, a memorable enterprise by The Bible Society has been the striking of gold and silver Tyndale Medals on the 'Oom Paul' press, which were immediately sold out. Proceeds go to spreading the word of the Bible in South Africa, and to translating it into other African languages.

Finally, we have been in contact with Archbishop Tutu. In the midst of the great changes in South Africa last year, he found time to send the Trust his good wishes. Arrangements are in place in the hope that he will be able to be filmed reading the Tyndale Bible, perhaps to children in Soweto. This will show graphically how Tyndale's original translations have travelled to all parts of the world and continue to be relevant and important to future generations.

John Tiller, Joan Williams - The Hereford Celebrations

So prompt and effective was the work of the Quincentenary Trust that no cathedral could have been unaware of the significance of 1994 in ample time to plan suitable commemorations. Tyndale is an obvious subject to interest cathedral librarians, and many of those with historic libraries put on exhibitions during this year.

At our Library we have a new conservator-designed showcase specifically for temporary exhibitions. As always in a small library, resources are limited - sadly we do not possess any contemporary Tyndale editions -and a degree of ingenuity was required. By expanding the theme to 'Making the English Bible' we were able to incorporate our fine Wycliffite Bible, and also Hereford's link with the Authorised version of 1611 through Bishop Miles Smith, then a canon of Hereford, a translator and principal editor, who happily left many of the books used in his Bible translation to our Library. An edition of Tyndale's Whole Works, edited by Foxe, 1573, formed the centrepiece, flanked by early editions of the Latin Vulgate and Erasmus' New Testament, together with editions of the Geneva and AV versions.

We were quite proud of one sentence from the exhibition, summing up Tyndale's genius as a translator: 'Though he could speak with the tongues of men and angels, he could always hear with the ear of the ploughboy'.

Sunday 9 October was naturally the day chosen to commemorate Tyndale liturgically in the Cathedral, and Evensong on that day was built around a presentation of *From Heretic to Hero: 500 Years Ago. William Tyndale*, a dramatic narration of his life and work for four voices, composed by Mrs B. Baber and the Revd. R.P. Heaps. Tyndale's own words were read by Mr Baber in a fine Gloucestershire accent. The Bible readings were of course from Tyndale's translations, and some contemporary music was also included.

The culmination of our Tyndale events was the annual Autumn Lecture of the Friends of Hereford Cathedral, on 11 November, when Canon John Tiller gave an illustrated talk on 'William Tyndale and the making of the English Bible'. This developed the theme of the Exhibition, and included a number of slides made by the Cathedral's photographer, Gordon Taylor, of items from the Library and elsewhere. Canon Tiller quoted a passage from Miles Smith's funeral oration which almost claimed a place for Smith alongside Tyndale himself: 'One monument to his learning have we, for which the age now doth, and the children unborn shall bless his memory, that he began with others but finished alone and set forth the new and most exact translation of the Bible.'

The lecture was received with great enthusiasm by a large audience, which reflects the national extent of the extraordinary interest which Tyndale still invokes in his modern beneficiaries. The Quincentenary events obviously fulfilled a real popular need to celebrate this man, and it has been a pleasure and a privilege for both of us to have spent so much time in 1994 in his company.

(We hope to include further items in this series - Ed.)

June Chantry & Michael Saward: Hymn for Tyndale's 500th Anniversary

Tune: Battle Hymn: 'Mine eyes have seen the glory...'

We thank you, Lord, for giving us the Prophets and the Law;
the story of your people, whom you led through peace and war;
for Psalms and Proverbs also; we your holy name adore,
for this, your Word revealed.

For your marvellous relevation
and the news of our salvation
given here to every nation,
we praise and thank you, Lord.

(repeat after verses)

We thank you for the gospel of the Son of God who came
to bring to us redemption from the curse of sin and shame;
the gates of heaven's glory have been opened in his name,
by this, your Word revealed.

We thank you for the letters penned by Peter, John and Paul
with news of full forgiveness for the victims of the Fall,
the hope of life eternal that's available to all,
in this, your Word revealed.

We thank you, too, for martyrs and the sacrifice they made;
for those like William Tyndale who continued unafraid,
whose lives bore faithful witness, through the courage they displayed,
to this, your Word revealed.

So now we give you thanks for those who, by your Spirit led,
translated all the Scriptures, which in countless tongues are read,
that all may know that Jesus Christ is risen from the dead,
through this, your Word revealed.

Sue Thurgood: Letters from the Grateful Living

The many events held during the Quincentenary year in the UK and abroad and Professor Daniell's three Tyndale publications from Yale University Press have stimulated a wide and passionate response. Thank you to all of you who took the time and trouble to put pen to paper and voice your appreciation. Here are just a few of your comments:

In general:

'I think this uprush of interest in and information about cherished William Tyndale, is marvellous!'

'Thank you for bringing Tyndale to me, a poet and a champion of freedom.'

The Testaments

'I feel I must offer my sincere thanks and congratulations on your editions of William Tyndale's Old and New Testaments. What a worthwhile and wonderful achievement to have accomplished. Thank you for opening my eyes to the A.V.'s indebtedness to Tyndale. I had no idea of this.'

The Biography

'I am writing to tell you how much I enjoyed the book. A modern biography of the man was long overdue and you have filled the gap admirably. I am especially impressed with your appreciation of Tyndale's desire to make available to the English speaking people the simple text of the Bible, that they might know the gospel which had been for so long overshadowed by empty traditions.'

'I have found this stimulating, enjoyable and immensely instructive.'

'It gave me great pleasure. Not only was your book so obviously well researched, it was also so easy to read.'

'I thought you might enjoy hearing that your recent biography of Wm. Tyndale has made something of a splash among the booksellers with whom I work at Canterbury Booksellers Coffeehouse in Maddison, Wisconsin (USA). I was immediately interested in it when I first saw it. And, when the manager of the coffeehouse asked me to recommend some books she might consider giving to her mother for Christmas, I suggested it along with three or four others. At that point another colleague spoke up saying that she was in the middle of reading it - I daresay it is the first non-fiction book of history she's read since college. It's remarkable - or perhaps it *isn't* - what a diversity of people have found it fascinating: People who read practically nothing but modern novels, people who know little or nothing about English history have fastened on it. It's rare for two or more

booksellers at our shop to read the same new non-fiction book. For two or more to read one at the same time is almost unknown. I've found it appeals both to people who hold religious beliefs and to those like myself, who do not. For me, it brought the term 'REFORMATION' out of fuzzy obscurity and made it a vivid drama.'

The British Library Exhibition

'I was greatly impressed by the books and other documents that you have put together for the current exhibition. The British Museum certainly has a store of irreplaceable treasures. The greatest benefactor to the English-speaking nations is indeed worthy of more honour. Thousands of writers have given us the words of men in our own language but only one has given us the word of God - and that at the cost of his life. I never expected to set eyes on the last letter that Tyndale wrote from prison - how it brings to mind the request of the apostle Paul, at the end of his second letter to Timothy, for his cloak and books.'

'It is superbly laid-out - so comprehensive, and yet not so overwhelming in content as to be counterproductive.'

The Oxford International Conference, 5th-10th September 1994

'Tyndale will never look the same again.'

'A wonderfully stimulating experience; superb subject, people and organization.'

'Could only attend for one day, but what a day! Excellent.'

'A wonderful and well-organized Conference. I have enjoyed every minute of it and can't wait for the next.'

'Enough inspiration in this week's events to take us all well into the 21st Century - where the genius and spirit of Tyndale has without doubt gone striding ahead of us!'

U.A. Fanthorpe: Tyndale in Darkness

for Michael Foot

Almost every good translation of the Bible ... has been undertaken by a single highly gifted zealot. Tyndale was executed before he could complete his task, but he set the English style ... which lives on in the King James Version (1611). A sacred book must be all of a piece, as though written by the hand of God Himself; and this can hardly happen unless a man of strong character, wide knowledge, and natural eloquence, working only for the love of God – perhaps under threat of death – sets his seal on it.

Robert Graves: *The Crane Bag*

St Jerome also translated the Bible into his mother tongue: why may not we also?

William Tyndale

Tuesday

Defecerunt sicut fumus dies mei et ossa mea sicut gremium aruerunt.

(My days are consumed like smoke, and my bones are burned as an hearth)

(Ps 102:3)

The Old isn't as easy as the New.

Greek's nothing, but I needed Germany

To teach me Hebrew. Then the endless trail

That drags from Genesis to Malachi!

Now the New's finished, printed, launched on the world,

Doing its work in England, in plain English,

All clinched and Bristol fashion. But I

Not there to see it. Flushed out

From Gloucestershire first by a rout of clownish priests

Who, because they are unlearned, when they come together
to the ale-house, which is their preaching-place, they
affirm that my sayings are heresy.

Then in London, bluffed, swindled, bullied,
Hounded at last abroad.

Well, God's work

Can be done here too, though I miss the rough sweetness

Of English. But on the run always, always I need more time,

Space, books and peace to do things properly.

And light, and warmth. These I miss here
In my palatial jail, the Emperor's guest.
Still, I can get things done. But how I grieve
The watery deathbed of my Pentateuch
In the deep roadsteads off Holland. Back to the start
Again. I did them all again. All five.
But it held me back. Here I am now
Still toiling through the waste of Chronicles,
When I could be at the Psalms, dealing with hope,
Injury, loss, despair, treachery, joy,
Not endless histories, churned out by some
Dull priest with a long memory. Only five books to go
But how long have I? I get used to Death
Leaning over my shoulder, with his noose and brand,
Breathing at each sentence end. I know he waits his day,
But not the day itself. I doubt I'll ever reach
So far as the happy man who's like a tree
Planted by water, that brings forth his fruit in its season,
And look, whatsoever he doeth, it shall prosper.
Well, Miles gets the Psalms. My heir. He'll bring forth his fruit,
The happy man. But I too was planted by water,
Born with the tune of Gloucestershire in my head,
Knowing our English as much the language of heaven
As Jerome's tawdry Latin, pagan patter,
That Jesus and His fishers never spoke.

They say it cannot be translated into our tongue it is so rude. It is not so rude as they are
false liars. For the Greek tongue agreeth more with the English than with the Latin. And
the properties of the Hebrew tongue agreeth a thousand times more with the English than
with the Latin.

Not many days left me, not many days.
They keep my working books, my Hebrew Bible,
Grammar and dictionary. I'd get on faster
If I had them, and light to work in the dark.
Sicut fumus dies mei, my days are consumed - ...
Consumed? An empty word. *Eaten* is better.
Defecerunt. Bloodless Latin! But English lives!
Will Miles be up to it? - yes, eaten
Like smoke, and smoke will finish me
Here, in the marketplace at Vilvorde. *Et ossa mea* -

And my bones burned up like a hearth.
That too. But here, while I live, in the cold and the dark,
I long for a whole shirt, and a lamp at night.

I suffer greatly from cold in the head, and am afflicted by a perpetual catarrh ... My overcoat is worn out; my shirts are also worn out ... And I ask to be allowed to have a lamp in the evening; it is indeed wearisome sitting alone in the dark.

Wednesday

Vigilavi et factus sum sicut passer solitarius in tecto

(I watch, and am as a sparrow alone upon the house top) (Ps 102: 7)

He is the sparrow, the Friday lord.
I hoped to be the watcher on the rooftop,
But He was first. I'm flake of His fire,
Leaf-tip on His world-tree.

But I watch too,
As once I stood on Nibley Knoll and looked
Out over moody Severn across the Forest
To the strangeness of Wales, Malvern's blue bony hills,
And down on the dear preoccupied people
Inching along to Gloucester, the trows with their sopping decks
Running from Bristol with the weather behind them,
And none of them knowing God's meaning, what He said to them,
Save filtered through bookish lips that never learnt
To splice a rope or fill a bucket. So I watched,
And saw the souls on the road, the souls on the river,
Were the ones Jesus loved. I saw that. Now I see
The landscape of my life, and how that seeing
Has brought me to this place, and what comes after.
So He saw the history of us, His people,
From Olivet. And told His men to watch.

*Vigilate ergo (nescitis enim quando dominus domus veniat; sero, an media nocte, an galli canto, an mane), ne cum venerit repente, inveniat vos dormientes.**

They couldn't keep their eyes open, poor souls.

* (Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping.)

Vigilate. As well tell them to stand on their heads.
Erant enim oculi eorum gravati. For their eyes were heavy.
I doubt I'd have done much better.
It must have been a hard day for them,
And they weren't used to late nights, the disciples,
But to early mornings, when the shoals come in.
Hard-headed men with blisters on their palms
From the nets. Why did He ask them to stay awake
When He knew they couldn't? Because He always does.
He picks the amateurs who follow Him
For love, not devout professionals
With a safe pair of hands. Look at Peter,
A man permanently in hot water, chosen,
Perhaps, for that very thing. God sets His mark
On us all. You start, and it's easy:
I heard the ploughboy whistling under Coombe Hill,
And I thought, *I could do that.* Give him God's word,
I mean, in his own workaday words. And I did,
But it got so difficult: exile, hardship, shipwreck,
Spies everywhere. The prison, and the fire.
God's mark on me, as on Peter. I would have slept, too.

Thursday

Principes persecuti sunt me gratis.

(Princes have persecuted me without a cause) (Ps 119: 161)

What can you do with power except misuse it?
Being so mighty makes these men afraid
That we, their subjects, might guess they're men too.
That I can understand. It's the followers
Who turn my stomach. The glib climbers
Greedy for money, land, influence, jobs for the boys.

They're drawn by the power and the glory,
And kings aren't fastidious. Consider Henry's men -
Cuthbert the cloth-eared Bishop of London;
Wolsey the Suffolk wolf; and foul-mouthed More,
The bitterest tongue in England. Consider also
Their noble master Henry, the subject-harrier,
Who drove me here. Well then, consider them.
They fear me. So they should. I plan

The invasion of England by the word of God.
And it will come. Just now, they burn my books.
An easy step from that to burning clerks,
Burning this clerk for doing what God wants,
Turning God's word to King's English.

But not the King's;
The people's; England's English. That's where Christ is.
Not a king to do business with Popes and chancellors,
But a servant, a man beneath us, who washes our feet,
Who goes before to try out the hard things first,
Who opens gates so we can go easily through,
That is the king, one and only, who speaks our own words.
The powerlessness and the glory.

Princes have persecuted me. Perhaps they have a cause.

Friday

Scribantur haec in generationem alteram et populus qui creabitur
laudabit Dominum
(This shall be written for those that come after: and the people which
shall be born shall praise the Lord) (Ps 102: 18)

The powerlessness. This is the day He dies,
Jesus, the Friday sparrow, the watcher on the cross
Who forgives those who put Him there. He's dying now,
And His world is dying too. I made this world twice
After God; twice I translated Genesis. I know
The deep places in it. And God said,
Let there be light, and there was light.
The accurate voice of God. And after Him, me;
Tyndale of Nibley. The human small-scale words
For the unimagined thing. And as Jesus hangs dying,
That same immense familiar light, that shines
Over Nibley and Bristol, London and Flanders,
Over all the countries we know glancingly of,
Goes out, as the world, more faithful than its people,
Mourns for its maker. The world itself dies.
God says, Let there be no light.
And when the sixth hour was come, there was darkness over the whole
land until the ninth hour.

Starlings think it night, celandines shut their petals
Trees in Westridge Wood stand frostily waiting.
No light. No light. God said, Let there be no light,
While Jesus is dying.

I want to die like that,
Brave and forgiving. I may not be able.
The grace is not in us. We have to ask.
We must also desire God day and night instantly to open our eyes.
So little time. We have to hustle God
Who, in His unhorizoned sphere of time,
Can hardly know how short our seasons are.
And I pray too for resurrection in the word.
This shall be written for those who come after.
And still, these tedious Chronicles waiting for me,
These kings and priests and rulers of this world,
These Jeroboams and Jehoiakims,
Between me and *beatus vir*, the happy man,
Whose leaf shall not wither. Unlike mine.
And look, whatsoever he doeth it shall prosper.
Et omnia quaecumque faciet prosperabuntur.
Prosperabuntur? God's teeth, what a word
For Christian tongues to wrestle with. Language for liars!
Our dear and patient English shall rip out
The rubbish Jerome stuffed in the Church's mouth.
I must get on. Day and night. Instantly.
The Psalms are waiting. So are the English.
Vile the place is, but still my Father's house.
Lampless or not, He lights it.

The Rt. Revd. Richard Harries, Bishop of Oxford: Commemoration Sermon
Hertford College, Sunday, 24 April 1994

Many will come to be grateful to the William Tyndale Quincentenary Trust and all associated with it for their initiative and efforts to give William Tyndale his proper place in English cultural life. It is quite extraordinary that the person who is, without exception, the most influential figure in the formation of English prose should be so little known and even less appreciated. We can hope and confidently expect that as a result of the series of commemorative events, of which this is the first, the extraordinary contribution of Tyndale to the formation of our language and literature will be more widely recognized. I am delighted to be here with so many others to dedicate the fine window to Tyndale in this Chapel.

Tonight I focus briefly on some of the qualities that made him a translator of such distinction. I begin with a quotation from Arnold Bennett. Bennett wrote:

*You have said sometimes to yourself, 'If only I could write.'
You were wrong. You ought to have said, 'If only I could think
and feel.' When you have thought clearly and felt intensely, you
have never had any difficulty in saying what you thought, though
you may occasionally have had some difficulty in keeping it to yourself.*

'When you have thought clearly' - Tyndale worked at his translation like any dedicated craftsman or wordsmith and he had superb skills for the task. It is said that he was fluent in seven languages. He was responsible not only for translating from the best Greek texts available at the time but for the very first direct translation into English of the Hebrew text. It was not as an inspired rustic but as a dedicated, talented scholar that he produced his translations, painstakingly working his way into the meaning of the text and thinking clearly about the most appropriate contemporary words to convey that meaning.

'And felt intensely' - Tyndale's writings reveal a man of intense feeling and deep conviction. His translation was not an exercise but a passion. The conviction behind it was of course his joyous discovery of New Testament faith and the overmastering desire to communicate this to others.

It is because of this combination of scholarship and conviction, clarity of thought and intensity of feeling that Tyndale's style has the quality of directness and immediacy that Professor Daniell has analyzed so helpfully and which is being increasingly admired when comparison is made with other versions of the Scriptures.

T.S. Eliot was another man who spent his life wrestling with words and meanings. In 'Little Gidding' he wrote:

*The word neither diffident nor ostentatious,
An easy commerce of the old and the new,
The common word exact without vulgarity,
The formal word precise but not pedantic,
The complete consort dancing together.*

This is an ideal to which Tyndale's style well conformed; and we cannot help noting that the characteristics admired, neither diffident nor ostentatious, an easy commerce of the old and the new, the common word exact without vulgarity and the formal word precise but not pedantic, are qualities which are as much moral and spiritual as they are literary.

W.B. Yeats once wrote that when he was a boy of 14 he stood motionless on the street wondering if it was possible to ask his way in what would be recognised at once as fine prose. As he wrote:

*It was so hard to believe, after I had heard somebody read out
let us say Pater's description of the Mona Lisa, that,
'Can you direct me to St. Peter's Square, Hammersmith' was under
the circumstances the best possible prose.*

A good prose style is one that conveys what you want to say. Tyndale had something that he wanted to say, that he strongly wanted to say and what he had to say shaped and sculpted the way he said it. His style was a servant of the text, transparent to it: the intrusive ego with its tendency towards literary affectation was kept out of the picture.

Tyndale went to the text, the best texts available in his day rather than the Latin vulgate. He pulled away the great creeper of fanciful allegorizing which had obscured the sense for so many centuries and through which the text had been seen and interpreted. He sought to wrestle with the words themselves. He thought the writings had a meaning in themselves which could be unveiled, discovered and communicated. Post-modernist deconstructionism casts scorn on the idea of an author's meaning. Rather, it is suggested, the language which has shaped us will give its own meaning to what we read, there will be different meanings and the reader can have a kind of free play with the text.

We cannot of course dismiss the idea of a linguistic pair of spectacles through which we see the text, spectacles which have been culturally shaped. We can also welcome the idea of the creativity of the reader. As we interact with the Scriptures the Spirit of God can make it truly creative interaction, one which has significance for us. It will be, as it was for Tyndale, an existential encounter, one involving our whole being, a matter of life and death. But what we receive from Scripture will not be arbitrary. It will be a response to what is given, to what is there. Grasping the meaning involves us, involves us deeply, but that meaning is not an imposition on the text or a projection upon it but an entering into it and a response to it.

Tyndale saw clearly enough that the Scriptures in his time were being seen through the filter of centuries of allegorical interpretation, and church doctrine whose purpose was to serve the vested interests and power of ecclesiastics as much as disclose the truth. There were too many juggling and feigned terms as he protested to More. Yet he himself did not approach the Scriptures from a neutral standpoint. On the contrary, he looked at them with the aid of some basic Reformation convictions about the nature of faith, of salvation, of repentance, of the Church. There is no neutral standpoint in approaching the Scriptures any more than there is about other writings and we need a hermeneutic of suspicion about

our own presuppositions first as much as about late medieval or Reformation ones. For the Christian, this is nothing to be shy or embarrassed about. We do have presuppositions and assumptions. We stand within the community of faith which produced the Scriptures in the first place and it is that faith we bring to bear in trying to understand the text. We come to the Scriptures with a particular attitude of heart as much as mind. But what we discern there is there, not an invention or imposition of ours. And here we come close to the heart of the matter for Tyndale and all believers. For the Eternal Word meets us through human words. The Eternal Word which, as the prophet Jeremiah put it, exposes all lies, deceits, collusions and deceptions of the self as much as others. In contrast to such insubstantial straw the Word of God has an awesome reality about it. As Jeremiah put it, 'Is not my word like fire, says the Lord, like a hammer which breaks the rock in pieces?' The same word had a similar effect on the first followers of Jesus. As we heard in tonight's reading, in Tyndale's own translation, two disciples on the road to Emmaus met a stranger who interpreted to them the Scriptures. At supper after they had recognised who he was they remarked, 'Did not our hearts burn within us, while he talked with us by the way, and as he opened to us the Scriptures?' We cannot miss the sense of discovery, of excitement, one which was assuredly shared by Tyndale as he worked on the same Scriptures.

The Eternal Word does not remain poised above time and space, aloof, distant and detached. The Eternal Word comes to us through human words as the divine mind enters into relationship with human minds and the divine heart wrestles with human hearts. This Eternal Word came and comes to the people of Israel through laws and words of wisdom and interpretation and prophetic insight shaping a community of faith. For a Christian the Word is manifested not only in a community but in a person, the Word made flesh to whom the words of the New Testament bear witness. The words of the Scriptures, the words of the community of faith and the words which bear witness to the person of faith are given. They are there. It is part of the miracle of the divine vulnerability that he not only puts himself at the mercy of human events but he puts his word at the mercy of human words, the words of preachers, writers, translators, communicators. The divine word has taken his chance, has set himself afloat on the ocean of human language. But there is a givenness about this, something there for each generation to come up against, stub not its toe but its heart and mind against. Tyndale came up against it and gave his life to it. In exile, harried from place to place, harried, persecuted and in the end burnt at the stake he yet gave himself to the task of discovering the meaning of those words and making the word live through the living language of his contemporaries.

The eternal is manifested in time; the Word is made through human words; the Word has been made flesh and to this human words bear witness. We give thanks to God for Tyndale's wrestling with those words, not only with his mind but with his whole life even unto death; for the way he made those words available and accessible to millions of English speaking people. And the implications of this for us? Especially for those of us whose business is with words as scholars, writers, preachers or simply those who try from time to time to share their deepest convictions? Perhaps you will forgive me if I quote not

Tyndale but Eliot again from 'East Coker' when he talks about:

Trying to learn to use words, and every attempt
Is a wholly new start, and a different kind of failure...

And what one is striving after

has already been discovered

Once or twice, or several times, by men whom one cannot hope

To emulate - but there is no competition -

There is only the fight to recover what has been lost

And found and lost again and again: and now, under conditions

That seem unpropitious. But perhaps neither gain nor loss.

For us, there is only the trying. The rest is not our business.

So in thanks for one whom one cannot hope to emulate and conscious of conditions that seem unpropitious we pray for the grace to try again as we wrestle with the words through which the Eternal Word touches and quickens us, to whom with the father and the Spirit be all glory now and for evermore. Amen.

Tyndale's 'resolve to make sense at all costs' (Daniell, Introduction to Tyndale's OT), even when the Hebrew as it stands doesn't seem to do so, marks his Old Testament, like his New, as the product of a single aim - to get the Word of God across. The high price Tyndale paid for his resolution leads one to expect an urgency in his text. But how does it work in C20th public worship? As a lay reader in Lincoln, I've tried it in three different contexts.

On the evening of October 6th, a small group of lay people (readers and lay minsters) received Holy Communion (ASB Rite A) in a vicarage sitting room. The readings were from Tyndale. The contrast with the somewhat bland prose of the ASB with the vigour and directness of Tyndale was noticeable. On the Sunday following, at a traditional BCP Evensong, the lessons were once more from Tyndale, with a short introduction by the first reader. As I sat in my stall, following in the King James version, I experienced vividly Tyndale's seeming modernity and directness. Other worshippers noticed this too, and it was important to convince a congregation strongly prejudiced against modern translations that *Tyndale* was earlier than the AV. (But then, as H.D. Thoreau once pointed out, 'earlier' means 'younger', not 'older').

My third experiment was in a large, family style ASB Morning Prayer that involved a little playacting. I allowed the Old Testament lesson to be read from the ASB. The reader then ostentatiously removed the book, declaring that it was too dangerous to leave about. He did this so well that one of his friends thought he might be suffering some kind of breakdown. After a hymn, the congregation was obviously alert, possibly worried. The second reader approached the lectern and, with well-feigned annoyance, asked how he could read the lesson without a book. I asked him whether he was prepared to run the risk of being caught reading the Scripture 'in a language understood of the people', pointed out Tyndale's fate, and the nature and power of the opposition. (Unfortunately, one member of the congregation interpreted some of this as an attack on our Bishop - I of course meant Bishop Tunstall). With increasing solemnity, not feigned, the reader said he would read anyway, whatever the consequences. The whole thing became quite serious as we thought about censorship of the Bible in the 16th and 20th centuries. Then the reader read grandly and unaffectedly from Tyndale's New Testament.

It seemed to me that Tyndale worked' in all three contexts. Congregations were interested, and asked questions about him and his work. His prose came across as supple, vigorous and *alive*. The Gospel and the OT were 'news that stayed news'. Ordinary Anglicans put up with most things, and I don't suppose that my fellow worshippers in the churches where I serve will give up either the Good News Bible, or the REB, or the Jerusalem, or the AV for that matter. Nevertheless awareness of Tyndale has increased among us and we have learnt that he is not a quaint survival, nor an antique too precious to use. For me in fact he has become the 'living bible' that the translation of that name could never be. He is good to read silently, and to cite at Bible studies, but he truly comes into his own when

read aloud. If 'all scripture given by inspiration of God is profitable' (2 Tim. 2) then it had better be given in an inspiring and inspired translation. Tyndale seems to me the best available.

William Tyndale Worship Pack

This started out as the play *Open the King of England's Eyes*. It then grew into the pack. A second play, *Gracious Words*, was added for two characters because many parishes find it hard to do longer plays.

The pack is available from its author John Coutts, 118 Old Road East, Gravesend, Kent, DA12 1PF for £5.00. It includes the following prayers:

Lord of truth, we thank you for the life and work of your faithful servant William Tyndale. We ask that his example may challenge us, his courage sustain us, and his artistry inspire us to interpret the message of the Bible in our own day: so that the life of all nations may be touched by your love, your goodness, and your grace, Amen.

We pray too, Lord, for the work of the Bible Societies, and for all who translate the scriptures. We praise you because your Word can now be read in hundreds of languages throughout the world. Grant skill, patience and sympathy to those who are called to the work of translation. May they find true and gracious words to express the mystery of the gospel. Amen.

The Parker Society Tyndale Texts

are now on disc, 4 on IBM format, 7 on Amstrad PCW, at £47 complete; from the Revd. Ralph Werrell, 2a Queen's Road, Kenilworth, CV8 1JQ.

Profile: Tony Tyndale

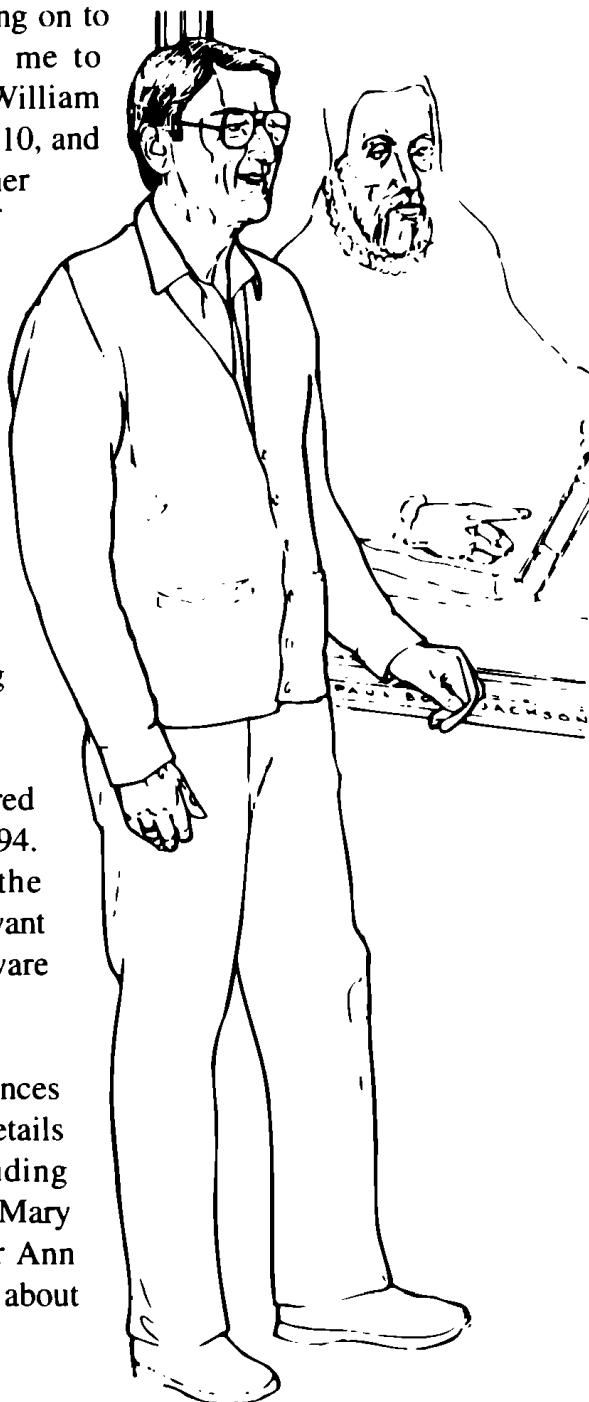
Name: VERE STAFFORD CARRINGTON TYNDALE! so baptised when too young to resist. When old enough to refuse I took 'Tony' off the end of Carrington, the official name by which I go when not among friends. I am directly descended through thirteen generations from Edward, brother of William.

Family: My first clear consciousness about 'being on to something important' was my father taking me to Westminster Abbey for the unveiling of the William Tyndale plaque. It was October 6th, 1936; I was 10, and very impressed. My father was an active researcher on the Tyndale family. He has left a mass of material I am looking forward to wading through on 'retirement', which is about to happen.

Work: I have been involved in Christian work since I retired from the British Army after 11 years. I have served with IVF Canada (25 years), Wycliffe College, Toronto (8 years), and the South American Missionary Society (12 years). I am now visiting Africa for two months in the year as a volunteer, working with Anglican clergy, ordinands and lay leaders seeking to develop Lay Ministry.

My serious but amateur research has only gathered impetus in the last few years, and intensely in 1994. Three things have spurred it on: interest, the Quincentenary and awareness of my mortality - I want my four children and five grandchildren to be aware and proud of their rich heritage.

Current interests: 1. Tracing the lives and residences of the thirteen generations. 2. Unwrapping the details of the relations between the Tyndales (including William) and the Staffords (one of whom married Mary Boleyn), and the friendship between her sister Ann Boleyn and William Tyndale. 3. Finding out more about Edward and other siblings.



The past year has been a most exciting one for me, especially the Oxford Conference and the following month that I spent in England, mostly in the British Library and about Gloucester.

I add my hearty congratulations on the impending birth of this Journal and my heartfelt good wishes for its prosperity (in growth and in financial health).

Qualifications:

M.A. (Oxon) Russian Language and Literature.

M.Ed (Adult Ed) University of Toronto.

D.Ed (Toronto) thesis on Effectiveness of Anglican Theological Colleges in the Preparation of Ordinands to work with Laity in Adult Education and Training for Lay Ministry.

Publications:

'Learning about Learning from the Gospels.' *IFES Review*, 1,1978.

'Lay Training for Ministry,' *Ecumenism*, December 1989.

'Barriers to Lay Ministry - Reticent Laity and Reluctant Clergy,' *Insight*, 3 Canadian Council of Catholic Bishops, Ottawa 1990.

'The Presbyterian, Power and Persona', *Bulletin of the Evangelical Fellowship in the Anglican Communion*. 1991 etc.

Hilary Day: Postwar Bible Translations

It is proposed in subsequent editions of this Journal to do reviews of postwar Bible translations. We hope to provide a forum whereby readers may make their contributions and offer their opinions on the problems posed when translating Scripture.

The volume we know as the Bible contains 66 books of varying length covering history, theology, hymns, poetry, prophecies, letters, stories, myths, parables, laws, etc. It still maintains its position, worldwide as a 'bestseller', and has been translated into more languages than any other book. It is not going too far to say that it is also the most influential, as well as, possibly, the most controversial, book in the world. It is seen by many as the Word of God revealed to mankind. To Christian fundamentalists the authority of Scripture is absolute; but in the English-speaking world, it is the authority of the Bible in English that is absolute. These Scriptures, however, were first written down in Hebrew in the collection of books known as the Old Testament; and in Greek in the New Testament.

The history of the controversies between Church and State; the story of the Reformation, and of those who believed in the right of every person to read the Bible in his or her own language, is perhaps symbolised in the martyrdom of William Tyndale in 1536.

It is in effect with Tyndale that the story of the Bible in English begins, with the subsequent revisions throughout the 16th century, culminating in the publication in 1611 of the King James version, which, although never in fact authorised, is known as the Authorised Version (hereinafter referred to as the AV). This remained the basis of all further emendations until the Second World War.

However one views the contents of the Bible: as the story of God's love and concern for the people He created; as the history of a small population in the Middle East; as a guide to law and ethics; or simply as an interesting social document, there are few who could deny the fundamental role it has played in the culture and history of Western society; and in the English-speaking world the influence of the AV is immeasurable. Certainly until the middle of the present century, it was the single most influential source for our literature. It was the Bible of Herbert, Vaughan, Milton, and on through the centuries to Dickens, Gerald Manley Hopkins and T.S. Eliot. Its rhythms and cadences imbue the writings of our hymnwriters, poets, playwrights and novelists. Its idioms and turns of phrase are part of our everyday speech.

The arguments which raged 500 years ago over Tyndale's use of certain words and phrases and the resultant conflict with the Church have never been resolved or become a thing of the past. As Gerald Hammond says; 'Translation is one of the most influential forms of literary criticism, for it both interprets and recreates the text it addresses.'¹ In the case of Biblical translation, this is especially crucial, as now, even as in Tyndale's time, a certain word, phrase or recreation of a sentence order can support or confute a particular doctrine or dogma.

The parallel between the sixteenth century and the postwar period continues in that more versions of the Bible have been produced than at any time since the Renaissance, and each new translation or paraphrase has its adherents and its detractors.

For the first time since Tyndale the word 'new' is apposite, for the teams of translators have returned to the Hebrew and Greek originals and have included the most recent linguistic and historical, theological and biblical scholarship in their work. The discovery, for instance, of the Dead Sea Scrolls and ancient Hebrew texts have thrown new light on the interpretation of key passages. This means that our modern translations are unquestionably more accurate than the AV.

Since the beginning of the twentieth century there have been many translations and paraphrases and the following brief overview of the main modern versions is necessarily selective and is in no way a valuation of their merits or demerits. Of those from the early years of this century the *New Testament in Modern Speech* by Richard Weymouth (1903), the *New Testament* (1913) and *Old Testament* (1924) by William Moffatt, and in America Edgar J. Goodspeed's translation of the *New Testament* (1923) are noteworthy.

Since the Second World War there has been a veritable flood. J.B. Phillips' paraphrase *Letters to the Young Churches* was published in 1947 and the whole *New Testament* in 1957. *The Living Bible*, a paraphrase, (of current translations, not of the original texts) was first published in America in parts from 1964 to 1970 and the whole Bible in one volume in 1971. The Roman Catholic Knox New Testament translation (from the Vulgate) appeared in 1949 and the whole Bible in 1956. In America, Roman Catholic scholars worked on a revision of the earlier Challoner Bible; this work was extended to become a new translation and was issued in 1970 as the *New American Bible*.

The *Jerusalem Bible* (1966) was the first official Roman Catholic translation made from the Hebrew and Greek rather than Latin. Its name derives from the notes which were written in Jerusalem (at the French École Biblique) and were included in English in this edition. This was revised and the *New Jerusalem Bible* was issued in 1985.

The first official interchurch (excluding Roman Catholic) translation in Britain and the first major postwar version to depart from Tyndale/AV was the New English Bible (NT 1961, whole Bible 1970). It used the latest scholarship and was enlightened by the Dead Sea Scrolls and linguistic knowledge of Hebrew, and was intended to be modern without the archaisms of the AV. It was not wholly successful in its aims and did not capture the popular imagination. It has been completely and thoroughly revised and was published as the *Revised English Bible* in 1989.

Perhaps the single most significant translation was that produced by the American Bible Society as the New Testament in 1961 and the whole Bible in 1970 entitled *Good News Bible or Today's English Version* (1976). This has been revised and the second edition appeared in 1994. This latter edition uses inclusive language where the original text clearly refers to women as well as men.²

The *New International Version* (1972 and 1978/9) is a Protestant evangelical translation by a team of over a hundred international (though predominantly American) scholars. This used the best original texts and aimed at a dignity of language more in line with that of the AV. In 1982 was published a major revision of the AV itself, the New King James, or *Revised Authorised Version*. It replaces the 'thees' and 'thys' with 'you' and 'your' and updates the more abstruse phraseology.

Oxford University Press have still to decide whether or not to publish the new 'politically correct' version which has already created controversy in the press. A spokesman from O.U.P. told me that it is at present out to advisors and the decision will be made on the basis of the possible size of the market and the probable public reaction. The leak to the press came from America.

The problem of political correctness is only one of the myriad problems of translating Scripture. Some of those facing Tyndale are the same today, whilst others are peculiar to their time. Not least today is the question of presenting the Bible to an increasingly secular audience. Who is the ploughboy now? Whoever he is, he may have found the AV as arcane and inaccessible as the Vulgate in Latin was for Tyndale's ploughboy, but is a 'modern' easy-to-read translation with dynamic equivalence and inclusive language going to set him/her eagerly scrutinising the Word of God?

Gerald Hammond asks; 'If the Bible is a collection of texts produced over a long period and widely diverse in genre and style, then to turn them all into the "language we use today" will inevitably mask such distinctions.'³ I would append to this a related issue. The 'English' of the Renaissance was the English of these islands; nowadays 'English' has several voices from different continents, hence the need for international translators. English, particularly idiomatic English, is, therefore, not only living and changing, but it is also diverse. What, then, is "the language we use today"? Who, indeed, are 'we'? 'We' are the people who turn to the Bible as the authority for our particular viewpoint on the ordination of women to the priesthood; who scan its pages for insights into our specifically twentieth century ethical problems, and for grappling with the issues confronting a pluralist society.

The dilemma of interpreting the universal, eternal Word of God is at the heart of translation, simply because translation is to do with meaning. One of the avowed aims of the Good New Bible was to eliminate scholarly, poetical and technical religious terms, as well as all 'slang' expressions. The result is claimed to be a 'common language'.⁴ Even if this were an achievable aim, is not this a grave disservice to both the readers and the writers of Scripture? For, surely, to eliminate the poetry is to eliminate the mystical and the numinous, and are not these a very great part of the meaning? Tyndale spoke the language of the ploughboy; he did not thereby eschew the language of poetry.

On a more practical note, there is the problem of which version of Scripture is to be read in Church. This was highlighted in the Christmas Eve Carol Service broadcast on television from Canterbury Cathedral (1994). The readings were mainly from the RSV but there were occasional diversions into the NEB. The result was oddly incoherent.

Perhaps this particular problem will not be solved until we have another 'Authorised Version'.

Many of the facts about English translations available today were kindly supplied by the British and Foreign Bible Society, along with the following data. Of the 6,528 distinct languages in the world: 329 have the complete Bible, 770 have a New Testament only, 910 have at least one book of the Bible translated, 4,519 have no Scriptures available in their language. Only approximately one on twenty languages has a complete Bible. The work of Tyndale and the Reformers goes on.

¹ Gerald Hammond, 'English Translations of the Bible', in *The Literary Guide to the Bible*, edited by Robert Alter and Frank Kermode, (London 1987), p.649. ² British and Foreign Bible Society, *Bibles, Testaments & Gospels: The Guide 1994-1995*, p.2.

³ op. cit., p.654.

⁴ *The Lion Encyclopedia of the Bible*, edited by Pat Alexander, (Lion Publishing, 1978, revised 1986), p.79.

No one can fairly doubt the unique place William Tyndale holds in the Renaissance humanities. Standing as a man of the Renaissance, engaged in a task that called down the curtain on the Middle Ages, employing the New Testament Greek text Erasmus had only recently published, and pioneering the translation of the Christian scriptures almost contemporaneously with Martin Luther, Tyndale is an innovator of the first water.

And yet Tyndale was in fact returning, all unwittingly, to an earlier version. For the first centuries of the church the translation of its scriptures was a natural accompaniment of its own expansion. Syriac, Latin, Sahidic, Bohairic, Fayyumic, Armenian, Georgian, Gothic, Ethiopic, Slavonic, Sogdian ... the list is short or long according to individual judgements, but impressive in anyone's book. From Greek the Christian writings went into one language after another, creating alphabets on the way, and usually a new vernacular literature as a spin-off.

Translation followed rather than preceded expansion, as slowly but steadily the church did what it saw as its work. Well, the Greek-speaking church. The Latin church of western Europe exhibited little of the stomach for translation displayed by its eastern, orthodox wing. Punic of north Africa, it left undone. Apart from Latin, no Romance language was translated in the north, no German language, the western church rather stood against the eastern domestication of Gothic for liturgical employ; in the west no Celtic language, although prior to the holy Roman Empire, note the work of Caedmon and Bede.

It has never been spelled out why the Greek and Latin communities should have turned out so differently, but turn out differently they did. And it is well discussed how this neglect hardened into antiscripturism which sought to restrict and then prohibit vernacular translation.

What Tyndale achieved was a return to the earlier pattern. In this, where John Wycliffe was truly pioneer, Tyndale was a master. Knowing no Greek, Wycliffe worked from the Vulgate, producing a secondary translation. The outcome was also moderate in its achievements. It was a first, and for that reason its greatness can be acknowledged, but its English was overshadowed by the Latin source. But Tyndale mastered Greek, and went on to study Hebrew, as foundation for his efforts. And the fact that so much of his phrasing has endured the test of time, entering into the KJV tradition of the English-speaking world, speaking still with remarkable force across five hundred years with a simplicity of style that is for the most part untrammelled by interference from Greek, tells its own story. The emphasis on vernacular scripture that he and other Reformation figures had placed became a paradigm of post-Reformation activity that fed into the missions movement of the late 18th through 20th century.

Translation Degree Programmes (TDP) is a recent initiative whose goal is to establish training within Africa for the still-continuing task of Bible-translation. The continent is home to roughly one third of the world's languages (some two out of six thousand), of which slightly more than one hundred have a full Bible, and slightly under two hundred

have the New Testament. (A further two hundred and eighty approximately are currently in progress.) According to David Barrett, missions statistician, no other continental area has seen such unprecedented concentration of translation effort during the era of modern missions. Expatriate missionaries have played a central role in most of these translations, deriving their vision from the post-Reformation emphasis on the role of scripture in the individual life. These missionaries of the 19th and early 20th century usually had some form of theological training, but learned their African language 'from scratch', without any linguistic training. Indeed, until the 20th century there was little linguistic training to be had, even in their home countries, and Africa's modern pioneer translators were frequently linguistic pioneers as well.

The Bible Societies grew in this era also, as the major publishers of this missionary output, and from mid-20th century were joined by the young organization Wycliffe Bible Translators (WBT). The latter efforts continued the missionary tradition, achieving a fairly rapid expansion from its initial work in Mexico in the 1930s and 1940s. WBT gives focussed attention to the linguistic complexity of translation into non-Indo-European languages. Today, a number of other smaller organizations also operate worldwide, most of which are national agencies for the task of literacy and translation work into minority languages in various countries of the Two Thirds world, with several independent western publishing agencies at work in addition to the United Bible Societies (UBS).

Many of these earlier translations already referred to have been or are being revised by African Christians who are first language speakers. Also, a substantial number of first time translations have African participation at the centre. This is a significant shift, since the native speaker can bring to a translation a felicity of expression and nuance in a way that no outsider could ever do. Training of these translators has been somewhat ad hoc. Some had theological training, and efforts were made by UBS and members of WBT to provide an introduction to elementary linguistic techniques for working in a previously unwritten, unresearched language, and a seminar approach to 'hands on' translation experience. Occasionally it proved possible to take a small number of translators to England or the United States for more formal training in either theological or linguistic disciplines. On the whole, however, few African translators had the advantage of much formal training for their task.

In the late 1980s, among members of WBT at work in Africa, there was serious discussion as to how the training bottleneck might be tackled, as a result of which, I was asked to establish some form of training within existing theological institutions, with Nairobi selected as the most likely starting point.

Out of a number of possible colleges, two responded with specific interest and discussion moved to the question of curriculum, and a blueprint for full degree level work soon emerged. Teaching commenced in September 1990, with two students following a newly approved curriculum. This curriculum drew on the training offered by WBT to its own recruits, the experience of UBS and WBT translators in the field, and the recently founded degrees in translation studies available within the European Community for its own needs.

From this was forged an innovative study programme with focus on biblical languages, biblical studies, missiology, descriptive linguistics, and translation. A four-year BA is offered by Pan Africa Christian College, and a two-year MA by Nairobi Evangelical Graduate School of Theology, and TDP is the administrative service which provides the go-between for the Colleges and WBT. Although some basic courses in linguistics have been available in several missionary training centres of the western world in recent years, to our knowledge, these two programmes in Nairobi are the first to offer a tailor-made curriculum which integrates the various contributory disciplines into a single package.

As of now there are six Masters graduates and one with a BA degree, and six of the seven are re-engaged in translation in their home countries of Cameroon, Ethiopia, Ghana and Kenya. The programme currently has almost thirty students enrolled, and expects to graduate five or six each year, from this point on.

The greater part of Africa's population is served by the translation work of the recent past, although a substantial effort is still needed to revise the older (and usually rather wooden) missionary translations. In a continent of great ethnic and linguistic diversity, the greatest continuing lack of Christian scriptures lies with a substantial number of peoples for whom translation has lagged seriously behind the church's expansion, or whose small size has resulted in their undue neglect in national and ecclesiastical agendas. By definition these are the groups where education and literacy are lower and the level of bilingualism militates against the satisfactory use of existing translations in another major language of the region. The graduates of these two programmes in Nairobi will be involved in one of those tasks: either revising an older translation, making a first-time translation for their own people, or working cross-culturally with one of these hidden peoples.'

ANTWERPEN, DISSIDENT DRUKKERSCENTRUM

DE ROL VAN DE ANTWERPSE DRUKKERS

IN DE GODSDIENSTSTRIJD IN ENGELAND (16DE EEUW)



MUSEUM PLANTIN-MORETUS 1/10 - 31/12/1994

Vrijdagmarkt 22, Antwerpen

Dagelijks open van 10 tot 17 uur. Gesloten op maandag en op 1 en 2/11, 25 en 26/12

Illustration is taken from the Antwerp Dissident Typographical Centre exhibition brochure

Guido Latré: Tyndale The Translator Meets Plantin The Printer

An Antwerp Exhibition on Dissident Typography for the English Market (1 October - 31 December 1994)

In the course of 1993, the City Council of Antwerp, presided by Lord Mayor Bob Cools, decided to concentrate its 1994 cultural activities around the theme “Van bevrijding tot vrijheid” (“From Liberation to Liberty”). A major event in this context was the opening of an exhibition, on 30 September, about *Antwerp, Centre of Dissident Printing: The Role of the Antwerp Printers in the Wars of Religion in England (16th Century)*. Even if you have missed this exhibition, a visit to its venue remains a must. The Plantin-Moretus Printing House, now turned into a printing museum, is full of treasures for those interested in Tyndale and the role of printers in the spreading of Reformation and Counter-Reformation ideas.

During the exhibition, some major works by Tyndale were right underneath the Rubens portrait of printer Plantin. The so-called arch-printer seemed to be looking wistfully at the portrait of the arch-translator¹ of the English Bible. He too had taken arms against a sea of religious troubles, but had done so in a way very much different from that of the man who would by opposing end them. It is difficult to decide which of the two men was nobler in the mind. Plantin certainly was the more expedient of the two, keeping his sympathy for the Reformation well-hidden to the Spanish rulers, often even making a commercial virtue of religious necessity, and at his natural death leaving his successors a vast fortune. But it looks as if in spite of appearances, the Spanish King's *architypographus* had remained true to his convictions and instrumental to the protestant cause.

It is unlikely that the two men ever met in real life; Plantin (c. 1520-1589) was born near Tours, in France, more than a generation after Tyndale was born in England (c. 1494). He arrived in Antwerp in 1548 or 1549 and registered as an Antwerp citizen in 1550, i.e. more than twenty years after Tyndale's arrival there (possibly in 1526 and certainly by 1528²), or at least a dozen years after Tyndale's death in Vilvoorde (1536). Nevertheless, it is interesting to compare the two, make them meet in the mind, so to speak, and to acquire a better idea of the context in which both of them were working (and working extremely hard certainly seems to be a feature they had in common).

The Antwerp Printers in Tyndale's Days

It is in the Low Countries that Caxton learnt his trade. In the medieval cloth industry, this area had developed much earlier than England - especially in historical Flanders, with Bruges (the “Venice of the North”), Ghent and Ypres as major cities. In the days of the Hundred Years War, Flanders was faced with a difficult choice between its allegiance to the French king, the feudal lord of the Flemish count, and its economic interests, which lay in England. The rough wool came from England, but the count had to obey France. Ultimately, the cloth industry deteriorated and to compensate other economic activities had to be found that required less bulky base materials. In the fifteenth century, Bruges

was a major European centre for manuscript illumination; as Leuven art historians (Smeyers, Cardon) have recently shown, the Bruges artists later inspired the Flemish primitive painters (Van Eyck, Bouts, Memling). In spite of these on-going activities, Bruges was to lose its position as the leading port of the Low Countries in favour of Ghent and, in Tyndale's days, Antwerp. In the mean time, Leuven had started, in 1425, a major new centre of intellectual life - significantly enough in its former cloth hall; the University of Leuven (Louvain) was to remain the oldest in the Low Countries, and today claims to be the oldest Catholic University in the world. It is from this place that Tyndale's theological opponents would come during his trial in Vilvoorde.

Typography, like other prominent crafts in the Low Countries (lace-making, painting and tapestry), was a labour-intensive activity requiring a minimal amount of base materials. In Antwerp, it developed to perfection in the course of the sixteenth century. Both reformers and catholics made ample use of the expertise offered by the Antwerp printers. This is demonstrated very clearly in the catalogue of the above-mentioned exhibition.³

This book contains much more than entries describing the items on display. Seven full-length articles precede the actual descriptions. For Tyndale scholars, Francine De Nave's introduction to the exhibition and her survey of "Antwerp as a Dissident Typographical Centre in the 16th Century"⁴ are to be strongly recommended. She points out that already in the incunabula-period (before Easter 1501), there were ten printers in Antwerp while Leuven had eleven. In the period between 1501 and 1540, Antwerp knew a spectacular economic expansion. large ships from the North Sea were able to reach its port, its river Schelde being comparable in width to the river Thames In London. They were transporting bales of cloth, books and other goods. At the end of this period, Antwerp was the most important typographical centre in the world after Venice and Paris. De Nave reminds us that at this stage, there were no less than 133 printers in the Low Countries, 66 of them being concentrated in Antwerp (at roughly the same time, London had only three). Still within this period of nearly 40 years, the Antwerp printers produced 2,254 works out of a sum total of 4,000 for the Low Countries. And like the quantity of the work, its quality was remarkably high.

For dissidents who wanted to get their work published and distributed, another main attraction of the town was its liberal atmosphere. The Town's Council realized that witch-hunting was obnoxious to trade, and furthered its commercial interests rather than the Roman-Catholic cause. Little attention was paid to the application of the papal bull *Exsurge Domine* (15 June 1520), or of Charles V's *Edict of Worms* (8 May 1521). As a result, Antwerp became a leading centre for the distribution of protestant writings and ideas, including those of William Tyndale, George Joye, John Frith, William Barlow, Simon Fish, William Roy and Miles Coverdale. Until 1545, more or less fifty percent of the protestant works in the Low Countries appeared here.

Still on De Nave's count, 40 of the 48 Lutheran Bible translations into Dutch before 1540 appeared in Antwerp. These translations started in 1523 with Adriaen van Berghen's Dutch translation of the Lutheran New Testament. In 1526, Jacob van Liesvelt made a beginning with Dutch renderings of the as yet incomplete Lutheran Old Testament; ten years later, he delivered the first complete Bible in Dutch in a Lutheran version.

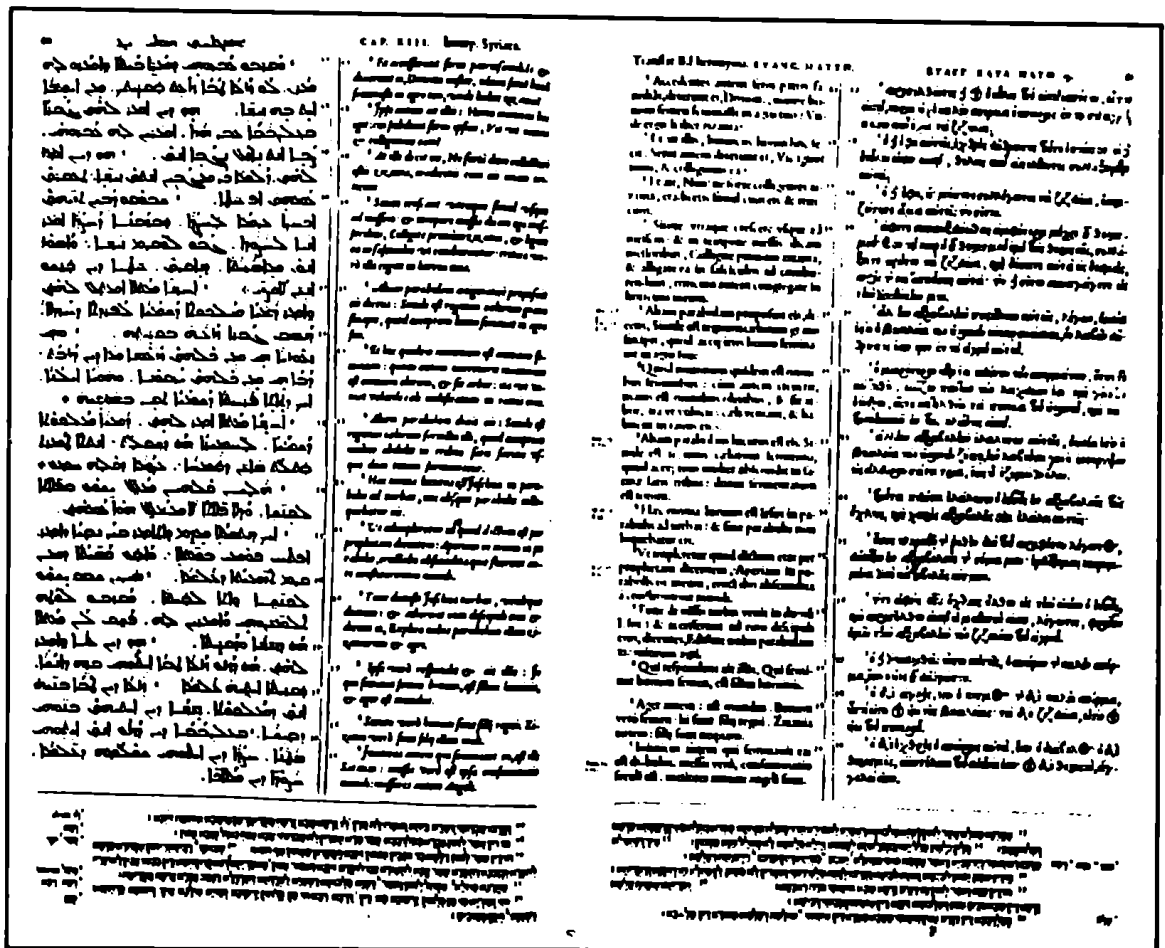
Compared with English, Dutch was in those days a far more important European language than it is now. From the early sixteenth century onwards the Antwerp dialect began to dominate. After the "Fall of Antwerp" in 1585, emigrants from Antwerp moved to places like Amsterdam, where the mixture of Antwerp and more northern dialects became the basis of modern or standard Dutch. It is hard to imagine that a linguistic genius like Tyndale would have spent eight or ten years in Antwerp without acquiring at least some basic knowledge of the increasingly influential language spoken by his surroundings. To what extent he may have been influenced (if at all) by Lutheran Bible translations into Dutch, is currently under investigation at Leuven University.

Only a few miles further south but still in historical Brabant, Erasmus of Rotterdam had stayed in Leuven the decade before Tyndale's arrival in Antwerp. For a better understanding of the impact of humanism in Leuven or Antwerp, and more generally, on the intellectual exchanges between the Southern Low Countries and England, one may read, still in the same catalogue, Gilbert Tournoy's highly informed article on the subject. It is entitled "Humanists, Rulers and Reformers in the First Half of the Sixteenth Century".⁵ The overall impression one gets from Tournoy's survey is that in Antwerp, the English reformers were by no means remote from the important developments in humanism. An interesting case study of a less scholarly but immensely popular work published in Antwerp is offered by John Scattergood (Trinity College Dublin) in his article on Simon Fish's *Supplication for Beggars*⁶ (1529). There is also a contribution on "William Tyndale in Antwerp" by myself⁷; unfortunately, I was not yet able to make use of David Daniell's recent Tyndale biography when writing it. And since this excellent book appeared just before the opening of the autumn exhibition on *Dissident Typography*, its author could not yet make use of the insights formed before and during the Antwerp event. The road remains open to a further combination of David Daniell's biography with the findings of Antwerp and Leuven scholars involved in preparing the exhibition.

When one takes the above considerations into account, Antwerp emerges as a city of immense commercial and intellectual opportunities. It may have been Tyndale's first choice as much as his last resort.

Plantin's Printing House and The Religious Controversy

With Christopher Plantin, we move on to the days when more and more catholic recusants arrive in Antwerp. The topic is dealt with extensively by Chris Coppens in "'Challenge and Counterblast': Books as Weapons in the English Controversy,"⁸ article based on his doctoral dissertation recently presented at Leuven University. It is complemented by Jeanine De Landtsheer's case study of "The Relationship between Jan Moretus and Thomas



Stapleton.”⁹ It is useful, however, to look beforehand at a richly illustrated book written by Francine De Nave and Leon Voet entitled *Plantin-Moretus Museum*.¹⁰ (translated from the Dutch). It deals with “The Plantin-Moretus Printing Dynasty and its History,” “The Plantin House and its Collection,” and with the same house as a “Centre of Humanism and a Tourist Attraction.”

When Christopher Plantin arrived in Antwerp (1548 or 1549), he first continued to do the job he already knew - that of a bookbinder. A secret religious sect called *Huis der Liefde* (the Family of Love) helped him set up his own printing business. It was led by the Dutch merchant Hendrik Niclaes, who is described by Leon Voet as “a visionary mystic who preached religious tolerance in an intolerant age.”¹¹ For the sake of appearances, however, Niclaes’ followers had to join a recognized church community of their choice. Plantin therefore appeared to the Antwerp community as a Catholic. In March 1562, a Calvinist pamphlet was seized in his printing office. Fortunately, Plantin was away on business in Paris, and the employers who were caught red-handed claimed that their master had no knowledge of their actions. In spite of this, Plantin’s possessions were sold at a public auction on 28 April 1562.

The financier Cornelis van Bomberghen offered him a second chance, and the *Officina Plantiniana* was set up in 1563. Business relations with the so-called heretics continued; three of his five partners declared themselves Calvinists during an iconoclastic outbreak in 1566. Urged on by these partners, Plantin had already helped to set up an anti-Spanish printing office in Vianen, near Utrecht. Later on, he would start another “protestant” printing house in Leiden, where he printed for the university. In the mean time, he wrote letters to people of influence “proclaiming at great length - and in somewhat panicky tones - his support for the Catholic Church and for Philip II.”¹² This again shows the difference between him and Tyndale, whose tone, in polemic works or glosses, remains much more overtly defiant. Plantin’s *magnum opus*, a new edition of the polyglot Bible of Alcalá (1514-1517) that was completed by 1572-73, should be seen in a context of keeping up appearances. Philip II appointed him *architypographus*, and Plantin acquired the “exclusive right to produce and sell missals, breviaries and books of hours for Spain.”¹³

In January 1568, there were five presses in Plantin’s *Officina*; by early 1575, there were sixteen. When after the “Spanish Fury” of 1576 the lean years began, Plantin was again rescued by his friends in the camp of the Reformers. He started renting a large house at the Vrijdagmarkt in 1576, and bought the first of its allotments in 1579. It now forms part of the Plantin-Moretus Museum.

For fear of the Spanish Governor Alva, Plantin had left the Family of Love of Hendrik Niclaes in 1567, but joined the latter’s disciple Barrefelt in 1579-80. Leon Voet writes that “for the rest of his life, Plantin was to be as ardent a Barrefeltist as he had been an enthusiastic follower of Niclaes.”¹⁴ When the rebels against the Spanish Crown had lost Antwerp in 1585, the city never fully recovered. Neither did Plantin’s business - although the activities of the Antwerp Printing House were carried on efficiently by Plantin’s son-in-law Jan I Moretus and the Leiden one with equal zeal by another son-in-law, Frans Raphelengius (who had become a Calvinist).

It is the possessions of the Plantin-Moretus family plus many other acquisitions that one now admires in the huge Printing House at the Vrijdagmarkt. One can find in it rare manuscripts and printed books in large numbers. One of its herbals contains the oldest printed potato, couched in watercolour (*Rariorum Plantarum Historia*, printed by Jan I Moretus in 1601); its religious works include the already mentioned Polyglot Bible. In the introduction to the book on the Museum, Francine De Nave mentions with pride the priceless works of art, the gilded leather, the eighteen Rubens paintings (which is more than the Rubens House in Antwerp can boast of), the vast number of woodcuts and engravings, the old foundry (in the attic of all places) with “no less than 15,825 moulds and 4,477 punches capable of printing in some eighty different founts, all still in working order.”¹⁵ The original workshop of the *Officina* with its row of presses is still there. Two of them date back to around 1600 (some parts of them precede this date), which makes them the oldest presses in the world. If you obtain special permission, Master Printer Guy Hutsebaut will give you, on a slightly less ancient press, an expert demonstration of how the composing, printing, proof-reading and correcting used to be done.

Christopher Plantin, although himself a foreigner by origin, was a much more typical inhabitant of the Low Countries than William Tyndale. People living in historical Flanders or Brabant knew much better what it meant to live under foreign rulers than did the English, for whom paying the Danegeld was but a memory from the distant past. Plantin survived thanks to his shrewd expediency and his capitalist genius. He understood what he printed, was in many ways a self-taught humanist, and in his mind, his friendships and his ink preserved the dissident spirit of the Reformation. In spite of the many differences, Tyndale's mind was somehow cast in the same mould.

How to buy the books on The Museum and The Exhibition

– Museum Guide: De Nave and Voet, *Museum Plantin-Moretus* (Musea Nostra Series), 128 pp., colour illustrations: 595 Belgian Francs (appr. £12);

– Exhibition Catalogue: Imhof, De Nave and Tournoy (ed.) *Antwerp, Centre of Dissident Printing: The Role of the Antwerp Printers in the Wars of Religion in England (16th Century)*, 187 pp., black-and-white illustrations: 950 Belgian Francs (appr. £19)

The books can be ordered directly from:

Plantin-Moretus Museum,

Vrijdagmarkt 22, 2000 Antwerpen BELGIUM

Tel. 32-3-2330294. Fax 32-3-22625116.

Additional sum for postage and handling: 200 Belgian Francs (appr. £4).

¹ This was a large-size reproduction of the stained glass window in the Chapel of Hertford College. At the Oxford International Tyndale Conference (5-10 September 1994), J.B. Trapp (Warburg Institute, University of London) showed it to be in fact the portrait of John Knox.

² David Daniell, *William Tyndale: A Biography*, New Haven and London: Yale University Press, 1994, p. 155.

³ I have not been able to make use of the English version, which however should have appeared before the publication of this text. It will be very similar to the Dutch version, which is an illustrated large-size (28.5x23 cm) volume.

⁴ Dirk Imhof, Gilbert Tournoy and Francine De Nave (ed.), Antwerpen *Dissident drukkerscentrum: De rol van de Antwerpse drukkers in de godsdienststrijd in Engeland (16de eeuw)*, Antwerp: Stad Antwerpen, Museum Plantin-Moretus en Stedelijk Prentenkabinet, 1994, pp. 12-21.

⁵ Ibid., pp. 22-32.

⁶ Ibid., pp. 71-78.

⁷ Ibid., pp. 59-70.

⁸ Ibid., pp. 33-58.

⁹ Ibid., pp. 79-88.

¹⁰ Francine De Nave and Leon Voet, *Plantin-Moretus Museum*; Musea Nostra Series, Antwerp; 1989.

¹¹ Ibid., p. 11.

¹² Ibid.

¹³ Ibid., p. 12.

¹⁴ Ibid.

¹⁵ Ibid., p. 6.



Jan Wierickx: Portrait of Christopher Plantin, *Burin Engraving 1588*

Brian H Edwards: Tyndale And His Gospel

An imaginary letter from Tyndale written sometime in 1534 whilst resident in the English House at Antwerp. The spirit is entirely Tyndale's, but his actual words are indicated as quotations and the footnotes will direct the reader to their source.

Dear Reader,

You have asked me to write on that good word 'evangelical' and how I understand it. I would have replied sooner but was afraid of being distracted from my task of revising the New Testament, besides which I have not yet completed the Old Testament, and that I must do if God spares my life which, if I am not mistaken, he will not do much longer. The net is tightening. Many of my dear friends have died the martyr's death. A year gone John Frith was burnt at Smithfield along with young Andrew Hewet. I wrote to John whilst he lay in Newgate gaol, but I fear my letter did not reach him in time.

I seem to see the King's agents everywhere, and whilst I have a little more leisure amongst the English merchants here I feel the end cannot be far distant. My freedom is like that of a bird in a cage. Yet I have a freedom in the gospel that no man can take from me.

My dear Friend, the word 'evangelical' is our word. The great Dr Erasmus, without whose work on the Greek text of the New Testament I could never have completed my translation, used the word some fifteen years ago when writing to a young Flemish priest, to distinguish between the teaching of Dr Luther and the Church of Rome. I am told also that in correspondence with Luther's assistant, Philip Melancthon, Erasmus wrote: 'I do not object generally to evangelical doctrines, but there is much in Luther's teaching which I dislike'.¹ Even Sir Thomas More, whom I hear has fallen from the king's favour and is like to precede me from this world, understood the word 'evangelical' to belong to those who protest at the doctrines of the Church of Rome.² So, what is this 'evangelical truth' that both Erasmus and More have laboured so hard to extinguish?

'Evangelion (or what we call the gospel) is a Greek word, and signifies good, glad, and joyful tidings, that make a man's heart glad, and make him sing, dance, and leap for joy. It is the joyful tidings and, as some would say, a good hearing, published by the apostles throughout all the world, of Christ the right David, how he fought with sin, with death, and the devil, and overcame them. Whereby all men that were in bondage to sin, wounded with death, overcome of the devil, are, without their own merits or deservings, loosed, justified, restored to life, and saved, brought to liberty and reconciled unto the favour of God, and set at one with him again. Now, the wretched man, that knows himself to be wrapped in sin, and in danger of death and hell, can hear nothing more joyous than such glad and comfortable tidings of Christ'.³

You ask me the difference between the Law and this Gospel? It is this: 'The one asks and requires, the other pardons and forgives. The one threatens, and the other promises all good things to them that set their trust in Christ only'.⁴ But how confident can you be in

Christ without the ceremonies of the Church? 'Repent and believe the gospel. Apply the promises unto the deserving of Christ, and to the mercy of God and his truth, and so you will not despair. But shall feel God as a kind and merciful father. And his Spirit will dwell in you and will be strong in you'!⁵

We are accused of denying the importance of good works. This is a lie, but 'note the order. First, God gives me light to see the goodness and righteousness of the law, and my own sin and unrighteousness. Out of this knowledge springs repentance. Then the same Spirit works in my heart trust and confidence to believe the mercy of God and his truth, that he will do as he has promised, which belief saves me. And immediately out of that trust springs love toward the law of God again. Now love does not receive this mercy, but faith only; out of which faith love springs, by which love I pour out again upon my neighbour that goodness which I have received of God by faith. Therefore you can see that I cannot be justified without repentance, and yet it is not repentance that justifies me. You can also see that I cannot have a faith to be justified and saved unless love springs from it immediately, and yet even love does not justify me before God. So, you can see what faith it is that justifies us. It is the faith in Christ's blood that comes from a repenting heart toward the law'.⁶ There is a faith that believes the whole of the Bible, and a faith that does great miracles; there is the devil's faith and the Pope's faith, but none of these 'is like the faith of those who hate evil, and repent of their misdeeds, and acknowledge their sins, and have fled with full hope and trust of mercy to the blood of Christ'.⁷ So you can see 'that faith only, before all works and without all merits but Christ's only, justifies and sets us at peace with God'.⁸

'This is therefore a plain, and a sure conclusion not to be doubted of, that there must be first in the heart of a man before he does any good works, a greater and a more precious thing than all the good works in the world, to reconcile him to God, to bring the love and favour of God to him, to make him love God again, to make him righteous and good in the sight of God. That precious thing which must be in the heart is the word of God, which in the gospel preaches, offers, and brings to all that repent and believe, the favour of God in Christ'.⁹

This, dear friend, is the meaning of that word 'evangelical'. And if you or anyone, in any age or place, 'would see eternal life and all good things, and if you obtain heaven, then you must trust that Christ's blood has purchased life for us, and has made us the heirs of God'.¹⁰

I will write again if I have leisure.

W. Tindal

¹ December 10th 1524. Quoted from **The Life and Letters of Erasmus**, Froude 1895.

² In 1530 Thomas Hilton was arrested and, according to More, letters were found on him, 'Written from evangelical brethren here unto evangelical heretics beyond the sea'. Hilton was burnt in March at Maidstone in Kent.

³ **A Pathway into the Holy Scripture.**

- 4 **Epistle to the Reader** 1526 New Testament.
- 5 Ibid.
- 6 Tyndale's description of justification from **An answer unto Sir Thomas More's Dialogue.**
- 7 Ibid.
- 8 **The Parable of the Wicked Mammon.**
- 9 Ibid.
- 10 Ibid.

Moral Change

J.R. Green wrote, of the century after Henry VIII's death:

No greater moral change ever passed over a nation... England became the people of a book, and that book was the bible. It was the one book which was familiar to every Englishman... and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm.

A Note on Folly

The AV makes Laban say to Isaac in Genesis 31 'Thou hast now done foolishly in so doing.' A modern version has 'In this you behaved foolishly.' Tyndale has 'Thou wast a fool to do it.'

Anne O'Donnell (S.N.D.): Editing Tyndale's Independent Works

William Tyndale's English translations of the complete New Testament (1526, 1534) Pentateuch (1530) and Jonas (1531) occasioned six major works of controversy and exegesis. *Parable of the Wicked Mammon* (1528) denied spiritual merit for good works. *Obedience of a Christian Man* (1528) prescribed absolute obedience to secular rulers except for ungodly commands. *Practice of Prelates* (1530) castigated Cardinal Wolsey's ambition and greed. *Answer to More* (1531) rebutted More's Dialogue Concerning Heresies. *Exposition of I John* (1531) and *Exposition upon Matthew* (1533) praised authentic faith and gave pastoral exhortations. Besides the prefaces to the biblical translations, Tyndale published separate pamphlets: *Introduction to Romans* (1526); *Brief Declaration of the Sacraments* (1533?); *Testament of William Tracy* (1535); *Pathway into Scripture* (1536?). Two letters to John Frith in prison (ca. 1533) were first published in Foxe's Book of Martyrs (1563).

While Yale University Press was preparing More's *Confutation of Tyndale* for publication, the Executive Editor, the late Richard S. Sylvester, laid the groundwork for an adjunct series on Tyndale. His independent works are now available only in the Parker Society reprint (3 vols. Cambridge: Cambridge UP, 1848-50; rpt. London: Johnson Reprint Company Ltd., 1968). Their Victorian editor Henry Walter gave minimal annotations and removed references to bodily functions. Four doctoral dissertations directed by Sylvester form the basis for the first critical edition of the Independent Works.

In October 1986, the 450th anniversary of the death of Tyndale, Anne O'Donnell approached the Catholic University of America Press about their publishing the works of St Thomas More's opponent. According to Dr David McGonagle, the press was concerned with sound scholarship, not religious affiliation, and the publication of Tyndale would illuminate the writings of More. Thus, the Tyndale Project was established.

An Advisory Board of scholars associated with the More, Erasmus and Hooker Projects was formed to give advice on specific occasions. Church historians were invited to join the textual editors. Their work will be reviewed by the Editorial Board: David Daniell (Tyndale), John Dick (Tyndale), Richard Greaves (Bunyan), Germain Marc'hadour (More), Anne O'Donnell (Erasmus), William Stafford (Anglicanism), David Steinmetz (Luther). The purpose of this edition is to present the works of William Tyndale, excluding biblical translations, to specialists in the fields of English literature, history and theology. The texts will be given in their original spelling and punctuation but with expanded abbreviations. The first edition has proved authoritative for all of the Independent Works and thus will serve as the copy-text. An appendix on 'Historical Collation' will record all substantive variants from later sixteenth-century editions. Each work will have an index citing Tyndale's quotations from the Bible. The commentaries will annotate references to the Bible, Erasmus, More, Luther and major historical events. The glossaries will note obsolete as well as first usages of new words and senses. We aim to publish four volumes in a press-run of five hundred copies each. The first volume, *Answer to More*, is scheduled

to appear in late 1995; the other volumes, in two-year intervals. As extended glosses to his biblical translations, Tyndale's Independent Works are significant for their pungent style and Pauline theology.

Letters

Dear editor,

Why did not the Tyndale Quincentenary Committee put up a statue of William Tyndale in London during his Quincentenary year? There is one of the Embankment, but that is already over a hundred years old.

yrs. Grace E. Trott, Doncaster.

Dear editor,

I have been told that Sir Thomas More translated the Bible into English, and that there is an article somewhere comparing his translation with William Tyndale's. Can any of your readers tell me where I can find it? Should not this translation be more widely known?

yrs. Roger Mixon, London NE2.

Gillian Graham: A Personal View

On Radio 4 in January 1995, my blood ran cold when I heard that there was yet another new translation of the Bible, this time “to ensure that it is understood by Latin Americans”. From the Ten Commandments, “Thou shalt do no murder” has become “Don’t waste nobody”... Great English it ain’t. And yet I find myself wondering how Tyndale would have reacted, for he would have wished people to read words and phrases in everyday use, and presumably that is the case.

For my own discovery of Tyndale, I blame the Archdeacon of Canterbury. I say “blame”, for the powerful force of that discovery in 1985 led directly to my later commitment to more than two and a half years as Honorary Secretary of the William Tyndale Quincentenary Trust, and more hard work than I care to remember!

I had asked how one should intelligently set about the huge task of reading the Bible. “Read the Pentateuch first”, said Michael Till, “and then learn more of Protestantism, the Reformation and Martin Luther - Gordon Rupp is an excellent authority.” Tucked inside Rupp’s *Righteousness of God* I found: “Those who wish to read Luther’s celebrated ‘Preface to the Epistle to the Romans’ would do well to read it in its fine sixteenth century English dress, in the beautiful 1938 edition of Tyndale’s New Testament”. Who was Tyndale? I felt compelled to find this ‘fine 16th century version’ and eventually ran it to earth in the House of Lords Library, via a Member of Parliament who enabled me to see it.

I took one look at the magnificent old spelling, and I was hooked. I felt I had made an earth-shattering discovery. It was The New Testament translated by William Tyndale, edited by N. Hardy Wallis for the Royal Society of Literature, published in Cambridge in 1938 at the University Press. It had a fine introduction by that great scholar The Rt. Hon. Isaac Foot, who instigated its publication. I would exhort anyone with any interest in the subject to read Tyndale’s New Testament in this form, which keeps to Tyndale’s original spelling. It adds an extra dimension to the reading of it.

Then Iesus went awaye from thence and came nye vnto the see of Galile,
and went vp in to a mountayne and sat doune there. And moche people came
(15) vnto him, havinge with them, halt, blynde, domme, maymed, and other many:
and cast them doune at Iesus fete. And he healed them, in so moche that the
people wondred, to se the domme speake, the maymed whole, the halt to go,
and the blynde to se. And they glorified the God of Israel.

Then Iesus called his disciples to him, and sayde: I have compassion on the
(20) people, because they have contynued with me now. iiii. dayes, and have nought
to eate: and I wyll not let them departe fastinge, leste they perisse in the waye.
And his disciples sayd vnto him: whence shuld we get somoche breed in the
wildernes, as shuld suffise so greate a multitude? And Iesus sayde vnto them:
how many loves have ye? And they sayde: seven, and a feawe litle fysshes. And
(25) he commaunded the people to syt doune on the grounde: and toke the seven
loves, and the fysshes, and gave thankes, and brake them, and gave to his
disciples, and the disciples gave them to the people. And they dyd all eate
and were suffised. And they toke vp of the broken meate that was lefte. vii.
basketes full. And yet they that ate were. iiii. M. men, besyde wemen and
(30) chyl dren. And he sent awaye the people, and toke shippe and came into the
parties of Magdala.

One can almost hear the old (Gloucestershire?) accent in the spelling. Look at the words and listen as you speak them aloud: “mountayne; doune; moche; halt, blynde, domme, maymed; feawe; commaunded.’ And the Roman numerals remain - ‘iii. dayes; vii. basketes. And yet they that ate were. iiii M. men, besyde wemen and chyltren.”

There is a magic in this old English form. It is pure late medieval poetry and prose. As surely as poems translated from other languages lose their essence in translation, so I feel that something is lost in altering Tyndale’s original spelling. I now possess an ‘Isaac Foot’ edition of my own. In Winchester, just before Christmas, at the start of his lecture on William Tyndale, I head Lord Coggan declare lightly that he was “in love with his subject”. How I understand what he meant.

In 1992 I read the Letter to the Times asking for those with an interest in Tyndale to put their heads above the parapet. I did. At that time my job with the Leonard Cheshire Foundation took me regularly to Africa, and I could only offer occasional help to the Quincentenary Trust. I would return to my home in Darkest Fulham from forays into Darkest Africa, hoping that others had shouldered the practical burdens of the Tyndale Trust in my absence. We had minimal funds, certainly none for secretarial help, and functioned ‘on a shoestring’. I would grapple with the backlog of correspondence and create a Newsletter and circulate it, putting into action the plans of the Executive Subcommittee of which Sir Edward Pickering, as the main instigator of the whole initiative, was Chairman, based at St. Bride’s Church, Fleet Street, where Canon John Oates and his invariably cheerful staff kept a fort. Professor David Daniell had edited modern-spelling editions of Tyndale’s New Testament and then the Old. These were followed by his definitive biography of William Tyndale, which received wide press coverage that stimulated huge interest.

During the final 18 months, now working full-time for the Trust, I needed nine days in each week. Mountains of Newsletters had to be created, printed, collated, stapled, folded. Pyramids of envelopes for addressing took over my dining room. I had lost a bedroom and gained an ‘office’. dominated by a recalcitrant old computer which serves me heartstoppingly reluctantly. In response to it, I set up a couple of ‘identical’ texts:

Tyndale: “Let not your heart be troubled”
‘Have-a-nice-day’ Bible: “Do not be worried and upset” (!)

The telephone rang incessantly. My son took pity on me and lent me his (vital) Fax and Ansaphone. Invitations had to be issued to the Lambeth Palace Lecture by the Archbishop of Canterbury, and to other events. I photocopied texts for Cathedral services, and answered queries - (Deans assumed I would have immediate answers to erudite theological questions) - and daily I discovered more about this hitherto little-acknowledged hero and the magnitude of his achievements. Later, I represented the Trust at lectures and services in many parts of the country, and distributed information about the multitude of events which had proliferated. I was far too busy to take a holiday, but I did save up and attend the Tyndale Oxford Conference, which was magnificent, and I also visited Vilvoorde, near

Brussels, where Tyndale was strangled and burned 'for heresy' in 1536, though there are no visible remains of his castle prison.

When the Editor of the Tyndale Journal asked 'How did William Tyndale alter your life?' I found there was nothing to say but that to offer to be involved, in some small way, seemed an imperative. It was something I instantly recognized that *I Had To Do*. Reading what Tyndale had written had fired my enthusiasm. By his heroic death he had claimed my allegiance. It seemed enormously important to play an active role.

Throughout my time as Hon. Secretary of the Quincentenary Trust - a job I've now relinquished with its winding up - I felt I represented the Ploughboy whom Tyndale had in mind. I had much to learn, and a thirst to know. A little of what compelled Tyndale has rubbed off on us. His phrases and all they convey are part of the backbone and beauty, the poetry and perfection, of our English language and Christian faith. It has been a privilege and a delight to have been involved in the endeavours of the William Tyndale Quincentenary Trust over the past few years.

God's Outlaw: the film

The film of Brian Edwards' book *'God's Outlaw'* has been shown in the British Library as part of the BL Tyndale Exhibition. Here are some comments from the Exhibitions' staff on the film and the audience:

"A wonderful film. One of the few I have every actually *enjoyed* seeing in a public environment. I felt the audience became a totally united organism, so strong were the shared feelings ... Such has been the impact of the exhibition and associated events that WT is now regarded here as 'Young Will.'" (*Frances Ash-Glover*)

"I noticed that quite a few people - several elderly - had waited (stood) outside for an hour, so keen not to miss out on the film. Many coming out of the lecture were clearly determined they would get back in to watch the film. I overheard comments like 'They're bound to show it again,' and 'there'll be showings in future, I'm sure.' The Lecture Theatre, which holds about 200, was full to capacity, with at least one standing at the back, and a good cross-section of age. There was an almost palpable sense of commitment... spontaneous laughter ... audible holding of breath in the moving sections. The film had a fast pace; its understated presentation all the more forceful and telling." (*Richard John*)

"The popularity of the exhibition had surprised even those of us who had expected it to be popular. The audience was keen, even audible at times. The film offered a fast-paced picture of Tyndale's struggles without simplifying the facts too much ... I was glad to see that More was not shown merely as Tyndale's enemy ... As one of the BL team who had set up the exhibition it was very sobering to see the tremendous struggles and arguments provoked by those books and letters we had laid out ... The most moving moment for me was the scene of Tyndale in prison, cold and tired, scratching out his letter asking for some warmer clothes, and to be allowed his books. Having placed that very letter in its case made it all the more poignant for me ... When I think of Tyndale now I see Roger Rees' face ' (*Anne Rose*)

Translating the Gospel into Film

Tyndale's translation of the bible was not only into English, and a very particular English; it was a translation into print. We are accustomed to thinking of his work as quaintly old, antique even in relation to the AV, but that custom ignores how much Tyndale was an innovator, and a European pioneer at the forefront of technological development. Before his pocket edition NT, English bibles had been laboriously and expensively produced by hand, each with its own designer errors. After it, the bible could only be conceived as a printed thing, and as a mass product. And for 500 years we have been conditioned by that Renaissance technology and marketing.

Suddenly that's all over. As Ronnie Sim points out in this issue, there are nigh on 6,000 languages awaiting their first Gospel, and most of them without a system of writing. The book would seem to be not only a cumbersome way of doing this, but also one which is pretty old-fashioned. Tyndale's solution, I guess, would be to make all the use of satellite television and video computers he could, so the truth could be seen and heard and understood. If the Word can be made flesh, and made print, then it can be made film and video and CD, and a thousand more things not yet on the drawing-board. I hope that in future issues we may give some time and thought to such things.

For this present, however, I want to raise the problem of religious film in general, and translating the Gospel in particular. As I see it, the main drawback is this: language, whether spoken or written, has both outward and inward forms. We use it for transactions and meditation, for gossip and prayer. We have grown up with the novel convention that the author shows us not only what characters do and say, but also what they think to themselves. In translating this into film, this latter has to be presented either by a clumsy voice-over technique that is felt as foreign to the language of film, or else conveyed through symbolic gestures, music, or the language of the human face.

It is convenient for my purpose that Channel 4 television has recently had a Pasolini season and started off with his 1964 *Gospel According to St Matthew*. Unlike most religious films that are either 'epic' or hagiographical or nonnagaphical, this aims at an actual translation into film (image, drama, music, scene) of a text, limiting itself to what the text says without addition. Now the literary feature of Scripture most irritating to adaptation is how much is not said. There is dialogue enough and the occasional context, but little or nothing about what the characters were thinking or how they felt, the things that most interest novel writers and readers.

Pasolini's solution is twofold. He uses music, particularly Bach's earlier translation of the same text into Passion-oratorio; and these quotations and others (like Prokofiev's *Nevsky* music for the slaughter of the Innocents) are integral to the emotional reading. The musical intertextuality implies an audience that knows and loves the high moments of filmic art.

His other answer is to focus the drama on what Blake called the 'human face divine.'

He got together out of the villages of his countrymen an anthology of faces that strike and remain on the retina for ever, just as a painter or a photographer would fix the image. Most of the faces are saying the same thing: *Who is this man?* And that responding is a centre of the text which says in essence, this is Jesus called the Christ, listen to him, and judge the truth of his words, and the needs of your own soul.

One might easily believe that the art of film has nothing to add to the art of the book. Pasolini's translation, I believe, demonstrates otherwise.

To open up discussion in this area I asked Paul Jackson if he would send me some observations on Pasolini's translation, and these I subjoin.

A proposition: This film is part of an ancient tradition which in Christianity dates back at least to the Mystery Plays (and their contemporary frescoes). The serious basis of the Christian plays is to present the bible-stories to those otherwise unacquainted with them - the ordinary populace - a similar aim to Tyndale's.

Pasolini has intentionally drawn on this Mystery Play tradition in casting townspeople: nobodies and non-actors in roles of major significance in the story - perhaps he felt some socialist necessity to do this?

The *Gospel's* purpose is to provide the stagework - an oxcart from the back of which Christ the player can address the crowd.

Putting Christ on celluloid ... (in common with on canvas)... is somehow a legitimate and inevitable feature of the Incarnation ... in the same way as the Word appearing in print. Neither of these should ever become anything like a surrogate Incarnation.

Technique in film: A film puts faces to character. By convention, film hugs the face not the figure as does a painting. The logic for this is the necessity for speech. It is normal for film to follow dialogue rather than action ever since the demise of silent films and under the pressure of the tradition of stage-plays.

Pasolini uses the face, but there are large differences. First there is actually very little dialogue, and next to no conversation. Contrarily there is massive concentration on faces - seemingly hundreds of them. Perhaps a whole hour of the film surveys untalking heads.

Pasolini's faces often have a pointed blankness - nearly always apprehensive. I can't tell how the director conveys the thoughts of those faces. I don't think that they always work, but if they work at all they are astounding.

How does the boy holding his little brother in his arms look at Mary and Joseph leaving Bethlehem? (perhaps a more moving moment than anything in the later slaughter scene).

What manner of men are those of the Sanhedrin as they watch the dying Herod?

Technique in time: Pasolini has found a way of using time to enhance his visual vocabulary. The examples above and many more use periods of time which - from our being used to rapid switching from subject to subject in normal film - may seem quite uncomfortable. The only other art form that's like this is opera, where the practice of

repetition and dwelling on themes, in keeping with the mechanics of an aria, expand a moment of conversation into a dramatic crisis. Pasolini uses such drawn-out 'moments' to powerful effect.

Mary looks at the approaching Magi, who halt. She rises to her feet. Slowly she begins a slight smile. She sits down again, and then slowly looks to Joseph. Satisfied she looks back to the waiting Magi, offering the baby to them. It goes on. Mostly we dwell on her face but there is a welter of implied emotion which the long drawn-out and artfully awkward manoeuvring is activating.

Joseph sees the Christ-child and reaches, reaches, reaches for him finally to come.

The act of coming or going is elaborately played out, as Joseph journeys to have his dream, and comes back to Mary. It certainly does evoke tension, but maybe it also hints at the great veracity of the story.

I think the finest of these frustrated moments or actions is the scene where the two disciples are running with their nets, chasing, playing in semi-serious intensity.

I don't understand what these do, but they're there. Painting which either has no or alternatively infinite time value tends to transfigure the moment, making it significant and eternal, making anyone painted seem godlike. Perhaps film insists on the transience of human activity - our fidgeting and twitching. Christ became transient for us - speaking over his shoulder as he twists and turns through the white-washed alleys.

(Presumably, when Mary and the Magi met, there must have been a two-hour conversation at least, given the length of journey they'd undertaken - but Pasolini sticks to his silent text and will not include any 'additional dialogue.' It's strictly for this reason I call his film a translation rather than an 'epic'. As for reproduction into any language, it only needs re-subtitling, or some reader to speak in the audience's dialect. *Editor*)

Notes & Queries

Frances Ash-Glover of the British Library asks: *Is it known who the children were that Tyndale taught: their ages, gender, if they survived into adulthood, what shape their lives took? How might their lives and attitudes have developed growing up in those times of profound change, especially if they were aware of the nature of WT's work and the stir it was going to cause?*

Dr J.H. Bettey of Bristol University replies:

I have looked into the matter of the Walsh children whom Tyndale tutored at Little Sodbury, but regret I have so far had little success. The parish registers for Little Sodbury only survive from 1703, and those from Chipping Sodbury and Old Sodbury only from the mid-C17. It appears the Walsh family did not remain at Little Sodbury after the early-C17th, and the evidence suggests that only the daughter from Sir John Walsh's first marriage (to Anne Poyntz) lived to adulthood. The family descent which emerges from the Heralds' Visitation of Gloucestershire 1623 (Harleian Society; 21, 1885 pp. 264-5) and from Bigland's *History*, 1792, p. 1120, is, briefly, as follows:

Sir John Walsh, who died in c.1546, married first Anne Poyntz, daughter of Robert Poyntz, by whom he had surviving issue a daughter, Margaret. He married second Anne, daughter of John Dinley of Hampshire, by whom he had issue Maurice or Morrice, Ann, Catherin and Mabell. The estates were inherited by Maurice who died c.1562, leaving a son Nicholas as his heir. Nicholas Walsh was High Sheriff of Gloucestershire and died c.1578, leaving his son Henry Walsh as his heir. Henry Walsh died in 1601 leaving the property to Walter Walsh, who shortly afterwards sold it to Thomas Stephens, a legal official to Henry, Prince of Wales. From the Heralds' Visitation it appears that by the late-C16th the Walsh family had left Little Sodbury and were living at Olveston some few miles away.

All this takes us a long way from Tyndale, and I fear means that there is no satisfactory answer to your question. If I can find any further information concerning the children of Sir John Walsh's first marriage, I will you know.

We would like questions and observations for this column. Here are one or two you might be able to answer.

Why is John Purvey not more highly esteemed as a pioneer in Englishing the Bible: is it because he declined the chance of martyrdom?

In which countries of the world is Bible smuggling still going on? Are the methods more or less the same as in Tyndale's time?

How could people go to the trouble of embellishing books unnecessarily that it might mean death to handle? - Ed.)

Commemorating:

Tyndale has had a good run of it this year. Most people who are likely to be interested must have noticed that an anniversary has happened, even if it was only the birthdate that was being kept rather than the more Christian practice of honouring the death or birthdate of the further life. And it's as a result of the success of the widespread commemoration that this periodical has come into existence. And yet we might all so easily have missed it. As, for example, you might have missed other anniversaries this year, such as Macarius of Alexandria, known as the Younger, who died in 394; Paulinus of York in 644; King Ethelbert of the East Angles in 794; and just a thousand years later the Sisters of Charity of Arras; none of which may bear heavily on Tyndalians. But the death of Giovanni Pico della Mirandola on 17 November 1494 in the arms of Savonarola, at the age of thirty-one, deserves some recognition, if only for the influence he had on the English Renaissance. It would be a good thing if someone were to contribute an article to detail that influence for us.

As I have said, commemorations are easily missed. I don't recall noticing the hundredth anniversary of Spurgeon in 1992, or the thousandth of Oswald of Worcester in the same year; and I don't feel we did, or at least I did, appropriate honour to Wiclif on his 600th anniversary in 1984, and the 610th on the last day of Tyndale's year may well serve to show how well he has been eclipsed by our enthusiasms. It's odd, our attention to round figures, but the consequences are even odder. If, for example, you missed Pico's 500th in November, you'll just have to wait another 500 years before you can make amends.

It does seem to be a bit hit and miss, and depends on somebody or some group making a fuss that's loud and public enough for us to notice. I'm sure we are all grateful for the efforts of Sir Edward Pickering and David Daniell in making us take notice, not just so we could pay our personal and national respects in passing, but because the occasion has been one of a great deal of spiritual discovery and energising, and has been the means of bringing many good friends together.

So, for your diary for 1995: 23 April the poet Henry Vaughan who died in 1695; 19th January is the feast day of Wulstan of Worcester, d. 1095, the same year as King Ladislas I of Hungary (feast day 27 June); the two Saints Hewald, Northumbrian missionaries and martyrs in 695, share a feast day on 3 October; St Philip Neri died in 1595 (feast day 26 May)*. I myself will be observing the 500th anniversary of Crivelli's death with a book-length poem. No doubt there are other dates we should note. Tell us.

* It's 1000 years since the start of the Crusades

Society Notes

We will be arranging more seminars, lectures and social events throughout the year and members will be kept informed of these dates. Dates that have been fixed are:

- | | |
|---------------|--|
| 21 March | 6.00pm British Museum Lecture Library Professor David Daniell's 'last' British Library lecture. No tickets are now available, but this lecture is being repeated in London and the provinces, dates to be fixed |
| 25-28 April | Budapest - Professor David Daniell |
| 3 May | 6.30-8.00pm Dillons Bookstore, Durham Professor David Daniell |
| 13 June | 6.00-7.30pm Darwin Theatre, Gower Street, University College, London Professor Daniell: <i>William Tyndale and the English Bible</i> (Repeat of Professor Daniell's British Library lecture) Price: £6.50 per head to cover room hire. Details from Priscilla Frost. |
| 14 June | 10.00am-4.00pm Darwin Theatre, Gower Street, University College, London One-day seminar: <i>Translating the Bible</i> Speakers, Dr Michael Weitzman on Hebrew Scriptures, NT speaker to be confirmed. Price: £25.00 per head to include refreshments & lunch and room hire. Details from Priscilla Frost. |
| end June | York: repeat of Professor Daniell's British Library Lecture - venue and time to be confirmed |
| mid-July | Salisbury: repeat of Professor Daniell's British Library Lecture - venue and time to be confirmed |
| 6-8 September | Gloucestershire Libraries are staging scenes from John Barnett's play 'The Ploughboy's Story' in various local libraries. It is hoped to have a three-week Tyndale exhibition at Tewkesbury Public Library. Contact the Society office for further details. |
| 12 September | Lambeth Palace, London, hosted by the Archbishop of Canterbury. Lectures by Professor Daniell on <i>Tyndale and the making of the Church of England</i> |
| 6 October | 5.30pm Evensong at Gloucester Cathedral |
| 19 October | 7.30pm George Cadbury Hall, Selly Oak Colleges Council of Christians and Jews Professor Daniell on <i>Tyndale as translator of Hebrew and Greek</i> |
| 20 October | 5.00-6.00pm Examination Schools, Oxford Annual Hertford Tyndale Lecture: Speaker to be confirmed |

The Society will be making charges for attendance at all lectures and seminars. These will obviously be kept to a minimum, but we no longer have the use of the British Library facilities and therefore costs for hiring of venues have to be covered, along with Speakers' expenses.

The Society does have tapes of some of the 1994 Quincentenary Conference papers for sale at £6.00 per tape. We also have copies of *Tyndale's Testament* for sale (£6.00 each) - this was Professor Daniell's discussion broadcast which was first heard on BBC Radio 3 and then on Radio 4 on 1 September 1994.

Members and readers may be interested to receive copies of newspaper articles. We would however appreciate a stamped addressed envelope.

Conference footnote

In my paper to the Oxford Conference I made a number of references to the work of the poet and painter Max Jacob, not only because his writings were keen and pertinent, but because he too was having a 50th anniversary.

A Jew born in Brittany, he turned to the Christian church after a vision of Christ in his own room. He later met Christ in a cinema, 'in the cheapest seats.' At his baptism Picasso was his godfather. His latter years were spent in the manner of a hermit-monk in St Benôit sur Loire, where he was eventually arrested by the SS in 1944. He died of pneumonia at the prison hospital in Drancy, where he was awaiting transportation to Auschwitz. Near the end of his life he wrote two book-length letters to young men, one of advice to a student who wanted to become a poet, the other full of counsel on study. In both works he sets out to ground aesthetics, the creative life, and study, in the development of a rich and vibrant spiritual life. As a commemoration I have brought out translations of these two books, *Advice to a Young Poet* and *Advice to a Student*, as well as a third volume called *The Quimper Poems* which includes English versions of some of his poems, and a poem in homage. These are available as a limited edition package for £5.00 from Asgill Press, 1 Stonefield Avenue, Lincoln, LN2 1QL.

Gordon Jackson

In our next Issue ...

The cover illustration is a drawing of the Tyndale monument on the Embankment. Paul Jackson will be providing further sketches of it along with notes and comments. Some of us think it does justice to Tyndale; some of us think it's the most aesthetically pleasing monument north of the Thames; some of us think it ought to be much better known.

In due course we shall be having the commemoration addresses of both Archbishops. Lord Runcie's will be appearing in *Reformation*. Other papers from the Oxford Conference will appear from time to time; one for our next is Ralph Werrell's on *Tyndale and the Blood of Christ*.

Priscilla Frost will be offering a traveller's guide to the Tyndale sites in the Low Countries.

Hilary Day's series on Postwar Bible translation will continue.

David Daniell will review Peter Aukxi's book *Christian Plain Style: The Evolution of a Spiritual Ideal*. Canada: McGill-Queen's University Press, January 1995, \$49.95.

We shall include further news of how the commemorations went in cathedrals and colleges around the world, and how events are continuing to stimulate interest in Tyndale and the Bible. Let's have your news of what happened, or what's going to happen. We also hope to give information about ongoing research and projects. We shall also include a further selection from your letters on how Tyndale is beginning to make changes in our readers and our realm. And please send us recommendations for what you'd like to see in the Journal.

Among our contributors

Sue Thurgood is a graduate in American Literature from Sussex University
Hilary Day's University of London doctoral thesis was on the prose works of Henry Vaughan.

Professor David Norton of Victoria University of Wellington, NZ, is author of *A History of the Bible as Literature* (2 volumes, Cambridge UP, 1993).

Sir Edward Pickering is Executive Vice-Chairman of Times Newspapers Ltd, and founder and first Chairman of the William Tyndale Quincentenary Trust.

Rev. Brian H. Edwards is Minister of Hook Evangelical Church, Surrey, and author of *God's Outlaw* (1976).

Professor David Daniell is Emeritus Professor of English in the University of London, and former member of the Executive Committee of the William Tyndale Quincentenary Trust, now Chairman of The Tyndale Society.

Mrs Gillian Graham was Hon. Secretary to the Airey Neave Trust, and Appeals Co-Ordinator for Africa for the Leonard Cheshire Foundation International. She was Hon. Secretary to the William Tyndale Quincentenary Trust.

Guido Latré is Lecturer in English at the Katholieke Universiteit Leuven

U.A. Fanthorpe is a well-known poet. Her *Selected Poems* (Penguin) appeared in 1986

Ronald J. Sim is Director of the Bible Translation Degree programmes (Box 44456, Nairobi, Kenya).

John C. Davies is an Anglican lay reader in Lincoln and lectures in American literature at King's College, London.